MISCELLANEA;

OR, Serious, Useful

CONSIDERATIONS.

Moral, Historical, Theological.

Together with the

CHARACTERS OF A True Believer

In *Paradoxes* and *Seeming Contradictions.*

AN ESSAY.

ALSO,

A little Box of Safe, Purgative, and Restorative Pils, to be constantly taken by all those that desire, either to get their *Souls* into, or to keep them in, an *healthful, holy, heavenly frame* and *temper*: Or, *A wholesome Diet-drink for Christians.*

By THO. GODDARD, Gent.

Lipſ. de Conſtant. lib. 2. cap. 4.

Pulcra hæc laudatio; O virum doctum! ſed illi melior, O virum ſapientem! & iſta optima, O virum bonum!

Auguſt. Ep.

Veritas & dulcis eſt, & amara: quando amara, curat, quando dulcis, paſcit: & Medicamen eſt animo & pabulum.

LONDON:

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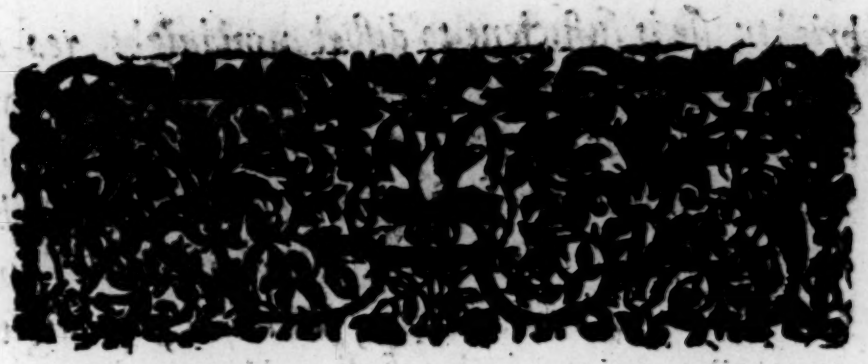

To the Right Honourable,

ROBERT,

Earl of *SVNDERLAND* and BARON of *Wormleiton*.

MY LORD,

That in our late dangerous, dismall, deadly dayes of War was a man of peace, am now prest; And therefore I must not only expect, but in prudence prepare to encounter with such enemies as are resolved and prepared to charge me both with sword and Pistol, censure and detraction. With the first, for presuming to set up my dim candle amidst such shining Tapers, whose every where diffused

brightnesse is sufficient to dispel a midnight, yea an [illegible] darkness, [illegible] of our [illegible] Day. Yet [illegible] light, [illegible] of [illegible] comets as [illegible] the beautiful, comfortable suns, or a blasting, mischievous, dreadful, prodigious comets we are at this day sadly able to determine. For not a few Books are plaies rather then medicines, and of so infectious, so venimous a nature that (a) like the people called Psylli, they are able to poyson Serpents, to corrupt those and to render them much worse who are too erroneous already. Besides, instead of affording solid, safe, and good nourishment, they do too often fill the readers stomachs with hurtfull crudities, and their heads with aiery, false, abstruse, turbulent, truculent, and blasphemous notions, principles, and opinions, either not fit to be published, translated, and (b) controverted, or else not only unprofitable, but also very dangerous if not mortal to be embraced; since by woefull experience we find [illegible] poysoned instead of wholesome pills, are too frequently and greedily swallowed, because they are either rolled up in, and covered with the pap of Hypocrisie, pleasing delights, or else because they are guilded with gain, learning, eloquence, or seeming piety.

(a) Heylin. Geo. p. 717.

(b) Disputandi pruritus est ecclesiarum scabies. H. Wotton ad Reg.

Whereas

Whereas the innocent ends of my unpolished papers are to level the high, to blunt the keen, to rectifie the erring, and to straighten the crooked thoughts which too many have of pleasure, honour, profit, the worldly mans only (c) Trinity, to unedge their teeth, to sharpen their appetites, and to inflame their cold desires after the best things, that so they may no longer feed upon Husks, or delight in dung, but that they may hanger and thirst after the bread and water of Life, and by a justifying Faith both feast, fill, and fat their empty, lean, yea almost famished Souls with the Manna of divine promises: And lastly to persuade Christians not only to store, inrich, and adorn their understandings with knowledge, but also to turn and digest their knowledge into practise, without which Christian care, and pious endeavour and resolution, the noblest, wisest, richest, greatest persons in the world are but living Tombs possessed with evill spirits, glorious, stately, beautiful shrines, and walking Sepulchres carrying dead souls up and down in them. Fantastick ignorance, and learned profaneness have scilla and

(c) *Hæc tria pro trino numine mundus habet.* And yet an Heathen could say of them, *omnia ista bona quæ nos speciosa sed fallaci volupate delectant, pecunia, dignitas, potentia aliaque complura ea quæ generis humani cæca cupiditas obstupescit, cum labore possidentur, cum invidia conspiciuntur, cosquè ipsos quos exornant & premunt, plus minantur quam prosunt: lubrica & incerta sunt, nunquam bene tenentur, nam ut nihil de tempore futuro timeatur, ipsa tamen magnæ felicitatis tutela sollicita est.* Senec. de Brevit. vit. Ad Paulinum.

Charybdis of the Soul. The one leads men hood-wink't, seiled, tamely, and securely unto Hell: The other makes them walk, or rather run, and leap with their eyes wide open into the bottomlesse pit of eternal destruction.

2 I am sure also to be shot at with the pistol of detraction, because nothing hath the happiness to be approved, much lesse then the favour, or Crown to be applauded that doth not please. And amongst all those things which are most offensive, none are either so sour, or so distasteful to almost all, as the speaking or writing of truth to them, and the decrying, undervaluing, contemning, or endeavouring to take away their Diana from them, since a sincere love of Holinesse, a pious contempt of the infatuating, deluding world, self-denyall, and mortification are both the hardest rules, and the harshest Lessons in all the Grammar of Christianity to like, learn, and practise. Besides, it's a custome no lesse common then both unreasonable, and unjust, to condemn the work-man if the work be innocent, and when they cannot deservedly accuse the picture, to blemish, bespatter, and reproach the painter. For it's not only the bloudy policy of Satan to perswade, but tis also the desperate madness of sinners to think, and

strive

strive to ward and guard themselves, and their Dalilah's *against the down-right blows of truth, by sleighting, reviling them that speak it: And (like ignorant, or impudent Sophisters) when they cannot answer the arguments of their opponents, with their wicked wit to jeer or slander them, as if their wisdome, safety, and felicity consisted in evasions, detraction, or a wilfull opposition of truth. And as if* Davids Harp *were not sweet compared with the murdering melody of the* Sirens' tongue *of sin, or error; The Honesty and Lawfulnesse of my designs are such, that as I am assured they will not only* Alarum *but* exasperate and multiply *my adversaries (or rather the enemies of plain-dealing and godlinesse) into an enraged, numerous Army against me: The most being ready and resolved to run unto that standard which is set up against honesty, vertue, sanctity, heavenly mindednesse, contempt of the world and all it's vanished vexing, vanishing ensnaring, deceiving, destroying vanities: So I am fully perswaded that the best will both favour, own, assist me. And amongst all them I have resolved to fly only to your Honour for relief, and safety; well knowing that your Lord-ships entertaining of me and siding with me will be not only my security, in-*

couragement

courangement, honour, but also an hopeful, smiling presage of a prosperous victorious issue in these my weak, yet wel-meant undertakings. For truely my Lord it's my own as well as others Joy, and wonder that your Lordships dawning is a serene Meridian. That you came out of the Mine refined gold, and a polished Jewel from the Rock; That your equally amiable graces, and eminent accomplishments do honour your honour, and ennoble your Nobility; That your green years and blooming youth have these gray hairs snowed upon them, which are at once the Ornament, Comfort, Crown, and Glory of venerable age, I mean Learning, Wisdome, and Vertue; That these equally beautifull, and fragrant flowers should be full blown in your Lordships January, when they scarce peepout, but are very rarely budded in the May of others; and that you are not only fair, and flourishing, but also both sweet and ripe in the very Blossome, when the most are either foul or blasted, deformed, or withered, or both, with ignorance, and vices in their youth. This I say being really true, and without an Hyperbole, Flattery, or fram'd Idea of what might or should be in a Christian, or a Person nobly descended, 'tis both an happy Prodigie *and a most*

auspicious

auspicious Omen, *that your* Lordship *will grow up*, prosper, rise, shine, and live *to be* the Glory of your Noble Family, the honour of your Nation, the darling, happinesse, and triumph of your Country; *and, like the Sun, a great, choyse blessing to all those that do or shall live under your cherishing, comforting, reviving influence; by being so happy as to have any relation unto, or dependance upon, your Honour.* My Lord, *that is the right, the true Nobility indeed, that is inlaid with* vertue *and* piety; *for he is* the Noblest peer in the World, that is sincere religious. *There is no creature on this side Heaven either so glorious, or excellent,* as a Godly great man. *The purest Gold is but* shining clay, *the most precious and resplendent* Gemms *are but* common *and* dushkish Stones, *all the sparkling stars are but dim candles set in dark Lanthorns, and the refulgent eye of Heaven is but a glimmering Glo-worm or Taper; compared with his worth, and brightnesse. He's a* Phænix *whom the other Birds of Honour cannot but applaud, esteem, and admire, though they will not imitate him; A* Titus Vespasian, *the love and delight of mankind,*

the Loadstone, joy, and jewel, of all honest, gracious hearts: He's one of Gods most honourable Privy Counsellours: *A Prince of the most truly* Royall bloud, *the richest Heir, and the greatest, the happiest* Monarch in the World, *for Heaven is his Inheritance, and Kingdome. These, these my* Lord *are the prerogatives, priviledges, and portion of those that are great, and good.* My Lord, its a custome in some places, when a Tenant dyes, for the next that injoies the lease of the deceased to pay his Land-lord an Harriot, viz. *The best of all his quick goods, and Cattle. My Fore-fathers who for an hundred years were Tenants to your* Lordships noble Progenitors, *lye all of them in their beds of dust: I succeed them in that Relation they had to your* Honorable Family. *I humbly hope therefore that it will not be interpreted a breach of Covenants though I pay that service in lieu of a* Harriot *to your* Lordship *which I confesse I doe most justly owe, and therefore in Duty, and Gratitude, ought also to pay unto that mirrour, and honour of her Sex, Family, and Name, your* Lordships truly noble Mother. *But yet I dare not tender this Homage to your Ho-*

nour without this most humble Supplication; That your Lordship *will be pleased to pardon my very high & criminal presumption in thus daring to setan orient Jewel in a leaden Ring; to stamp your* Lordships *beautiful image upon a copper medal; and in offering to pay or rather to acknowledge a little of my great debt, in leather instead of silver. But truly my Lord besides a faithful heart and fervent prayers for your felicity, this is the best of all my goods, and the chiefest of all my treasures that I have to lay at your* Lordships feet. *And this is also the liveliest the truest portraiture that I am able to draw: Either of your Honours merits, which to expresse fully or to speak elegantly silence is both the best Orator and the most eloquent Panegyrick: Or of your Honourable Family's favours, Nobleness, and Goodness to their Tenants; who did both know and consider that the faint and sickly sweats, the naked backs, empty bellies, crying wants, complaining sufferings, and the inevitable beggery of Tenants and their Families impoverished, famished, and undone by being unmercifully racked in their rents were both bloudy gain, sinful providence, cruel thrift, and also a sure way to canker, and lessen, yea to consume their estates. And therefore your* Lordships

ships Noble Progenitors so far as I do either know or could ever hear, have carefully, wisely, constantly shunned, scorned, and abhorred those fatal shelvs of oppression, and exaction, upon which so many great, avaritious, worldly greedy Land-lords have wrack't and ruin'd their estates, honour, consciences, and posterities.

Lastly, this is the exactest draught that I can make of my own thankfulnesse, and obligations. Be pleased therefore, my most Noble Lord, once more I earnestly beseech you to pardon both my uncivil prolixity, and my unmannerly injurious boldnesse in presuming to beg of your Lordship not only that you would condescend so much below your self as to alight and stay in so mean a Fabrick, but also that you would deign to lodg in such Sheets as are both very course and black. This honour and favour if your Lordship will vouchsafe to confer upon me, then these rough-hewn stones which I have set up as columns of my faithfulnesse, duty, gratitude, will become and continue (in spite of the iron teeth, and the insatiable appetite of devouring time, that eats and consumes without fulnesse, surfeiting, or satisfaction, even flinty pillars, as well as feeble persons) a double monument of your Lordships noblenesse, and

goodness

goodnesse to succeeding ages. These, these my Lord are the Forces and weapons wherewith you have, do, and will, easily, certainly, gloriously, not only conquer, but indear all reall, vertuous hearts. These are the fetters too, wherewith they will be not only chained most strongly, and kept most securely, but also wherein they will be both willing, joyful, and ambitious to follow the Triumphal Chariot of your transcendent worth. And amongst all those happy Captives who thus adorn your Lordships victories, none will or can more cordially honour you then he who (with his most ardent prayers for the temporal, Spiritual, and eternal prosperity, Felicity and glory both of your Honour, and your Noble relations on earth, and in Heaven) takes the boldnesse to subscribe himself,

My LORD,
Your Honours
most Humble
and
most faithful Servant,

Tho: Goddard.

TO THE
Christian Reader.

BOOKS are a Feast or Banquet to which the invited guests (all that can read & understand) do come with various appetites and palats. Some do hunger after, and like best, that meat which is most unwholesom and dangerous; corrupt principles. Others do desire and delight chiefly, or only in such dainties and delicates as are curiously cook't and served up either in the *China-dishes*, or silver plates, of wit and eloquence. And some will feed liberally upon such provision as is both course, and common, when it is laid in the savoury sauce of truth. The first of these I would not entertain if I could, *procul hinc, procul ite*; for I have neither a bit nor a drop for you, unlesse like spiders you will suck poyson out of sweet flowers. The second I cannot though I would; For I have no rare or generous wines (no Rhetorical streams flowing from the pure and limpid fountain of ravishing Oratory) to invite, tempt, or delightfully to inebriate your Lady-appetites, or thirsty minds withall: Nor have I the Mine of a rich invention, or the necessary Magick of a lofty towring fancy, either to furnish and cover my Table with sweet meats, or to confine you within

within the circle of Approbation. My pen cannot drop Nectar, or life-honey, nor are my lines either ſtudded with pearl and Jewels, choiſe and refined conceits; or enamelled with elegant, indearing, melting phraſes. Only the laſt ſort then, are my (yea and their own) true friends. They are heartily welcome to my poor dinner of green herbs. If any thing pleaſe them I deſire them to eat freely, & much good may it do them. But as for them (and God knows there are too many ſuch nominall Chriſtians in the world) that, like thoſe who are ſurfeited, ſickly, breeding, or dying, do nauſeate and abhor almoſt every thing, and uſually thoſe things moſt that are moſt nouriſhing, neceſſary, ſafe, and proper for them, that will ſcarce touch, taſt or ſip of the beſt potion or Pharmacon to ſave their lives; I do adviſe them either to change their minds, or to forbear my table; becauſe truth and holy Counſells will (like Phyſick) either help or hurt, cure or kill them. I have run and ruſhed I confeſſe into that crowd, which doth not only preſſe and oppreſſe the preſſe, but ſurfeit it too: Otherwiſe ſuch filthy, unſavory, loathſome, impoſtumated matter, would not be vomitted up by it, as we either do, or may too frequently behold. I know verie well alſo, that this is a quaint, a queaſie, a criticall, a very inquiſitive, and a peeviſh Age. I ſhall therefore that I may not offend it more; (it being alreadie too apt to be angry with truth and plaineſſe) and in order to the ſatisfying of ſuch whoſe reaſon is not in their wils, whoſe heaven is not in their Luſts, whoſe brains are not quartered in other mens heads, whoſe learning and religion doth not conſiſt in opinion, detraction, profeſſion,

profession, temporizing, or faction, who do not dote upon deformity, live on poyson, and idolize their very diseases; Acquaint the world why I have exposed myself to the danger, and run the hazard of being esteemed what it shall please the many, or any to account me.

First then negatively, It is not, Reader, I assure thee a tympanied ambition to be known to the world; For he is certainly very strangely distempered in his head that will knowingly and deliberately make, and set up himself a common But to receive all those forked, and piled arrows which wit, learning, pride, envy, malice, and ignorance will be sure to shoot at him: Nor a desire or design to blow a gaudy Hemisphere upon a Nut-shel, or to perch upon a weather-cock, to hunt (I mean) for a vulgar applause, or to sit upon the good or rather giddy opinions of the reeling multitude: Nor is't the midwifery of others importunity (that *Hackney*, bald, thred-bare, lean, and wondrous old apology for printing, and common pimp to the presse) that hath delivered me of these little, weak, and scarce breathing children: Nor is it either the wealth or beauty of these sisters (unlesse you will be so kind as to account them fair and rich because they are neither deformed, nor diseased) that hath prevailed with me to offer them unto the love, acceptance, and embraces of the world. Nor is it levity of mind, or a lasciv.ous Genius that makes me prostitute them to the eys and hands of all. Nor are a desire of praise from the vertuous, and judicious, or an opinion of any excellency in themselves the wings that have carried these callow birds out of their warm nest into the cold, unkind,

and dangerous world. Nor is it any confidence that these helplesse infants will find either civility, curtesie, or charity abroad, since the most are friends only to the wealthy, but *Momus's* and *Nabals* to books and Authors. Nor yet is it because I am perswaded that others have not done much better then my self herein; For I well know, and freely confesse my self to be but a dwarf to those Gyants, a mole-hill to those mountains, and but a little winking candle compared with those great and bright Suns of learning, by whose polished, exquisite structures, these my rude rough stones are set up. Affirmatively, or positively then my reasons and end why I suffered these doves to fly abroad are these:

1. First, because as our Talents (though but few or little) must not be profusely wasted; so neither must they be parsimoniously buried in the napkins either of idlenesse or silence.

2. Secondly, because it's both my prayer and hope, that with some of these smooth stones taken out of that crystal brook the holy Scriptures, put into, and thrown out of the sling of truth though by a little, weak assailant, that great, dangerous, mischievous, deadly, and really dreadful *Goliath* sinne, (through the guidance, blessing, and assistance of Gods omnipotent arm, who can when, and where it pleaseth him give both birth and successe to this design and encounter) will be overcome in some of those that shall seriously and impartially peruse my papers: And also that those uncircumcised *Philistins* (honour, pleasure, profit) which have manacled the hands and put out the eyes of so many *Samsons* (chained, corrupted, yea deaded the affections, and blinded the minds of so many millions of men

and

and women) will be either vanquished or weakened, in them.

3. Thirdly, because though the thin web of my work be through an unskilful hand very course spun, yet since the warp is truth, and the ouse profit, I do not despair but it may, yea will, not only invite but also delight and benefit, some of my chapmen, my Readers; since I know that there are many both so ingenious, and so ingenuous, that I am perswaded a Cord twisted and made up of Divinity, Reason, Experience, and History will both hold them, please them, and become not only an acceptable, but an amiable ornament unto them, although the workman want both art, and elegancy.

4. Fourthly, because though I am very far from presuming, or pretending to be fit or able either to teach those scholars that are deservedly preferred into the upper School: Or to add any light of knowledg to those bright stars in the high Orbs of Learning: yet I hope I may without offence, yea and with some advantage to them also, immind, and intreat them, to joine science and conscience together, to live up to their knowledge and duty, by burning inwardly with a well-grounded, well-guided zeal for God; and by shining outwardly towards men with sobriety, innoceney, sanctity; Since great gifts, parts and abilities without honesty and grace, are great snares, temptations, mischiefs, and plagues both to themselves and others. And since without a holy, diligent, careful improvement of them both to Gods glory and the good of others, all those whom God hath honoured and enriched with them, will by him be greatly and grievously

punished for abusing, or not using and imploying of them. And as for those who are yet in the petty school, and lower forms, that have not overgrown, nor travailed beyond their *A. B. C.* in understanding and religion, nor as yet rightly learned to know themselves, sin, the world, or their Christs crosse (that great work, duty, and comfort of true Christians) there are lessons offered and set by me very necessary for them to be acquainted with, instructed in, immminded of, and seasoned withall.

5. Lastly because I know that although many, instead of accepting my poor indeavours, and receiving the truth in the love of it, will not only reject, and disregard it, but also censure, yea bite, and revile the Author with their invenomed teeth, and frothy, filthy tongues; yet my labour will not, shall not be in vain, because it's in the Lord, and for the Lord. In his name and fear this plain (not mosaick or carved) work was undertaken, to his glory it was, and is intended, directed, and by his assistance, it is finished; I do not, I dare not say, perfected. His blessing, his powerful, gracious, fruitful influence, I do therefore most humbly beg upon it. And do only desire these few very reasonable things and favours of my Readers:

First that they would instead of carping, snarling, or barking at my book, which I confesse hath too much Alloy and drosse (but no poison) in it, communicate their own more pure, and better refined labours to the world. It will be, I assure them, my joy and contentment, not envy or sorrow, to see, and their own, not only honour but comfort to build marble and magnificent

cent fabricks, where such low, mudwall'd Cottages, as mine is are erected.

2. Secondly, that they would prize, welcome, and imbrace truth, though it curb, crosse, or kill their carnall Joies, profane waies, and worldly interests.

3. Thirdly, That they would seriously consider that Jewels are both as precious and resplendent in a woodden box, or in an earthen pot, as in a cabinet of Pearl: That there may be usefull, wholesome, and savoury herbs in that Garden, which wants the bravery, beauty, glories, and the gaudey embroidery of curious flowers; And that sweet meats may do well for sauce, or to taste of, but are not fit, or safe to be made our daily bread.

4 Fourthly, that they would not be their own murderers and Executioners by loving vice, and hating vertue, by adoring earth, and trampling Heaven under their feet, by forsaking Christ, to follow the world, by poisoning their souls, to please their senses, by deferring their repentance, and an holy Life till death; or by leaving the safe and pleasant ways of truth and righteousnesse, to walk in the dangerous, destructive paths of error, heresies, and wickednesse.

5. Lastly, I do earnestly intreat them to read what I have written without partiality, passion, prejudice, and prepossession, that Maxim being most true here; *Intus existens, prohibet alienum.* For, vessels top-full of earth cannot receive without being emptied either gold or gemms: And the most precious cordial, the most soveraign *Julep* must needs be lost, and spilt, if it be put into a dish that is brim-ful of dung, or muck-hill-pit water; Read them then (once more I do im-

portunately, I pray and request you) with hearts willing, desirous and resolved to be informed, immin-ded, convinced, reformed, confirmed, and if you receive any good by my weak labours, remember to give God the glory of his own work and mercy; and instead of your praises Crown me with your prayers. But if you do not profit by them consider, That bad, disaffected, and distempered stomacks do turn the best meats into ill humours, and into dangerous, if not mortall diseases; That none are more either sure to languish, or likely to die, then those that refuse, loath and cast away the Physick that should cure them. That those who hate the light shall one day when 'tis too late, clearly see their folly, sin, and misery, in outerdarknesse. That glorified Saints would be Gaolers, Angels tormentors, and heaven it self an hell to those, that are unholy, unheavenly, unregenerated on earth. That they who have forgotten, forsaken, left, and lost God and Jesus Christ, shall never (without humbling their souls, mourning for their sins, and returning to the Lord) find or feel any true comfort, peace, or happinesse, either in life, or death. That they who do not with the spiritual eye of a justifying faith, stedfastly behold the sun of righteousnesse Jesus Christ, (as 'tis said the eagle can with her natural eyes the sun of heaven) will and do (like the kite) with the eyes of sense & corrupt reason look earnestly, yea longingly at, stoop eagerly unto, and feed greedily upon the carrion and garbage of creature-comforts, which do only fit and fat the wicked (as the richest soil doth beasts) for the day of slaughter, vengeance, and damnation. That they who do not impe the wings of their knowledge

and

and reason with the golden feathers of vertue and piety, will never be able to soar above the World, or to mount up to Heaven. (a) That they only are really wise and good, who are sincerely religious; because discoursing learnedly is but the bark, the shell of knowledge; and because professing zealously is but the husk, the leaf of sanctity: for only honesty and piety are the kernell, fruit, head, heart, bloud, spirits, light, heat, soul, and body of true wisdome, and saving grace. That therefore Christians ought to conform their practise to their principles, their works to their words, and their Lives to their light. That they whose actions are eccentrick to Gods honour, word, and will, will never (without repentance and reformation) be found weight in the ballance of the sanctuary. That it's infinitely more both honour and happiness to be a truly holy Christian, than it is to be a victorious *Cæsar*, a famous *Scipio*, a renowned *Castriot* or an invincible *Alexander*. That it's transcendently, unspeakably, yea unconceiveably more both glory, comfort, and felicity to, and for Christians to mortifie their sins, lusts and passions, then to overcome, own or command the whole world. *Præclarum quidem est, inquit* (b) *Agesilaus, inexpugnabiles hostium muros superare, multo verum præclarius animum parare suum, ut à* (c) *pecunia, voluptatibus, metuque sit inexpugnabilis.* That none shall lie so low in Hell as those that have been nearest Heaven in the enjoyment of the powerfull means of grace; and that have had the gracious tenders of Gods choicest and most precious mercies in Christ, frequently and earnestly offered unto them, if they live and die barren, hard, dry, or profane under them, and wilfull undervaluers

(a) *Solus vir bonus est revera prudens Arist. Ethic. 6. Contrà (inquit alius) stolidi et imprudentes sunt mali*, Keck. syst. Ethic. lib. 1. c. 3. p. 148.

(b) *Xenoph in Orat. de Agesilao.*

(c) We have stricken one good blow, there resteth another, yet better, and greater then that, which is, that we overcome our selves forbearing to rifle and kill, said *Frederick* the Emperour to his *German* Soldiers, after he had defeated the *Hungarians*. *Camerarius Hist. Meditat.*

valuers, neglecters, or despisers of them.

And lastly, consider, that a frequent, serious and pious meditation of Gods mercy, the love of Christ, Mans duty, the misery of sin, excellency of grace, necessity of Christ, vanity of the creature, emptinesse and deceitfulnesse of the world, felicity of heaven, torments of hell, the fraiky of life, certainty of death, and of the dreadful day of judgment, is, and will be found by all those that will carefully, and conscientiously use, and practise it, a most soveraign, excellent, fruitful means both to awaken, humble, melt, and inflame a secure, proud, hard, frozen heart. *Meditatio est soror lectionis, nutrix orationis, directrix operis, omniumque partier perfectio et consumatrix. Lege, crede, ora, time, dilige, disce, Age.* Vale.

TO

To his Worthy Friend,

Mr. THO. GODDARD.

Learned Sir,

HAving perused your Miscellanea and Character: both which you diminish in your title page, by naming them an Essaie. I fell upon the consideration of Country Gentlemen semblable to the three Regions of the Air. In the middle, Clouds and Vapours and Meteors apt to condense into plagues; or drie and fiery Exhalations which unrestrain'd by providence divine, fall down in oppressions, and violences. Among these we may rank divers of our dull Grands, who lapping warm their Dura Maters, in a fat velume of some old colledge or Cathedrall leases, or later easier purchases; like Mushrooms, or Fuzzes of noisome earth, grow able to dimme both learned Witts and nobler Originalls.

In a lower Region, we discern some, that having contented themselves for a dozen months to wear a gaudy gown in the University, and only to play with a few books finely strung and guilded, return with that Library, whence streams of learning flow up to their lips, and clusters of choise sentences hang dangling ore their beds and shelves, while they like Tantalus, so set, cannot sip, nor reach what is indeed above their heads. Who oft in their estates of Land become the prey of Sycophants, or crafty Servants, and their Souls hardly escaping the book and thraldome, either of our professors, or the popish confessors, are frighted out of their old witts by new Illuminists, or by that Bull of Ecclesia Catholica Romana, so charm'd, that they dare not leap that pale out of which they are made to believe, that God hath no Deer, nor they any hope of Salvation.

But (Sir,) As in the supreme Region is Limpid Air, and calm and

pure Serenity preserved. So have we some heavenly spirits, rare and elevated Souls, who having sifted profoundly the fountains of moral and divine knowledge, cannot rest till from their own full thoughts they impart (as the Sun his raies) a fostering and blessed contagion to the Souls of their darker brethren.

Here I would willingly exemplifie in words at length, and tell the happinesse of Chesh. in their pious, noble, and learned Sr. G. B: Of Lincoln the like, in Sr I. M. And of Northam: in Sr. I. I. my most honoured Mæcenas; and I am hardly withheld from mentioning our famous and learned countryman, Dr. T. N. Physitian, on whom might worthily be bestowed the Panegyrick or Pindarick odes, even of that incomparable Poet of Leicest. Mr. I. Cl.

But as the well-known modesty of these, so yours also imbars encomions: otherwise I might justly boast a Bee of generous race and extraction. From Bee, Bee in this County, who by industrious draughts from various Flowers in divers languag'd books, hath fram'd a composure of Nectarian sweets, and imparts them thus, not only to that vicinage (whereof he is a double ornament in learning and in conversation) but with enlarged Beneficence (the crown of good mens actions) exposes his laborious collections to the use of all that are able to understand him. Wherein I professe (for fear of sacriledge) I dare not use my Deleatur nor what you call for, an Index expurgatory. Believe me, Sir, when I say as Trebatius to his Horace, Equidem nihil hinc diffindere possim, and adde, nec ausim, and yet will boldly affix this short charm to your most observant Readers.

This page, right set, should be the last behind;
In this are all th' Errata they can find.

Leicest. Janu. 19th 58.

Your Servant,

Sir Tho. Pestel.

To my worthily honoured,

AND

Very good Friend

Mr. THOMAS GODDARD.

Dear SIR,

I *Have at length so far befriended my self as to read over your serious and savoury Meditations: wherein me-thinks elegance and piety like friendly rivals strive for mastery; and that with such equall skill and strength that either both (which is not lawfull) or neither (which is pity since both deserve it) must have the Crown. Sir, the honour of the work (if youle be so benign to the churlish ungrateful world, to make it publique) will be your own, the profit and pleasure the Readers. For* ex eruditione fructus, ex elegantia voluptas, et ex authoritate summus honos conciliatur. *You have done many Heathen Authors the honour to make them speak like Christians, and youle make those whom you vouchsafe to favour with the Reading of your papers to live as such if they be read with the same spirit, they were written; if they find not the reader good, theyle make him good: as was said of* Plato; philosophia Platonem non accepit nobilem, sed fecit. *Sir, I received them when I was in a hurrey of businesse and could but cast an eye upon them: but at a little more leisure reviewing them, I see if I could but take in a little more, and digest what as yet I have but tasted, I should be forc't to say more, without danger of being taxed by malice it self of flattery, rashnesse, or ignorance,* (*for* nec irrisio in istos monstrare solitos cadat) *then your modesty will bear. Who minds what he reads, will see your mind, in what you have written, to be well composed and gathered up within it self; and*

I wish both mine and yours too, could keep under the command of those apprehensions you had when you so well imployed your self. Were they to be publique, I would desire Cyprian *to spare that Ornament for you, to be put into the Epistle to your Book which* Erasmus *bestowed on him, viz.* Pectus ardet evangelica pietate, & pectori respondet oratio; loquitur diserta, sed magis fortia quàm diserta. *And I would (not so much to commend as engage you to it) say,* neque tam fortia loquitur quàm vivit. *Sir, in vouchsafing me a sight of your Papers, you have both done me honour, and laid a very acceptable and pleasing obligation upon me, the more to thank you for your Love, and the better to esteem you for your Worth. I beseech you, Sir, conceive no displeasure against me for deteining your papers so long; for till within these 3 or 4 daies I had but just looked on them: And,* Non satis est vidisse semel, juvat usq morari; Ter pulchrum est quod ter lectum placet. *I confesse my own judgment condemns me for keeping it so long and minding it no more, as doing an act that should belye my respects and mis-report that true love and esteem, which I doe and have so much cause, both to pay and owe you. At my next meeting with you, I will submit my self to your charitable censure, and in the mean time pray that you and I may coppy out your papers in our lives. Live and be happy, and if you can, continue to love*

June, 4th,
1658.

Your already too much
regarded Friend,
and Servant,
E. S.

P.S. Tel [illegible] nostrâ [illegible], vel [illegible] nostrâ [illegible].

The Printer to the

READER

WHETHER

Courteous, Christian, or Critical,

READER,

IF Courteous, thou wilt kindly accept what's freely, and civilly here presented to thee. If Christian, thou wilt not disdain, fret, or frown to be imminded of thy duty, though thou beest so learned as not to need a Teacher. If criticall, remember thou art but a man, and so thou wilt be sure to have not only wants, but weaknesses too (if not crimes,) till thou becommest a Feast for Wormes. Do not then gad abroad, but stay at home, til thou canst see nothing within thy self that justly deserves either reproof, or detestation, least thy wit (like a foul Gun) recoil and wound thy self. Remember, that great Parts without Grace are poyson. That a vail laid over the defects of thy Brother, will be a mantle to cover thy own. That the worst men are usually the most censorious and peevish. That it's neither wisdome, nor honour to endeavour to please all. And therefore the Author well knowing that some will prize and delight in that which others despise, hath exposed this Child which was born in the year 1658. (as by the Letters of some of those learned, orthodox, religious Gentlemen herewith for thy satisfaction

printed who did see and peruse it, is manifest) to thy view. It hath been swadled up in silence, and laid down in the cradle of privacy, longer than at first the Father of it intended, partly out of that prejudice which an ingenuous, open-hearted plainness may very probably, or rather most certainly, bring down upon him; since many in these black, blasting, bloody dayes did lose their teeth, and not a few their lives, by going too neer the heels of truth. Thou wilt find some expressions hooded, because it was not safe to let them go abroad bare-faced. 'Tis too well known that it hath been a very cold, dark, frosty winter in *England*, and that hath kept these flowers a long time within their Bed. But since we have now (for ever blessed, adored, admired be the only God of wisdome, justice, mercy,) a pleasant, fruitful Spring, by the happy, joyfull, seasonable rising of the welcome Sun of Soveraingnty again in our Horizon; the comfortable quickening influence thereof, hath caused them not only to peep out of their grave, and look abroad, but also freely to offer themselves to thine eye and palat; as willing, yea desirous at once to please and profit thee: Do not then wither them by thy envious censure, or reject them with a churlish disdain, scornful slight, or peevish disrepect, but cherish them by thy kind acceptance. Do not only taste or gargle, but swallow, and digest what's here prepared for thee. Thou wilt find variety to invite thee. For here is Historie to delight thee, Truth to confirm or convince thee, Divinity to profit thee, Brevity to please thee: here are no knotty controversies, to puzzle or perplex thee, no lascivious passages to corrupt or debauch thee, no venimous principles to poyson or destroy thee: and here is a little poetry, least having nothing but a dish of prose set before thee, thy (perhaps queasy) stomach, should be distasted, cloyed, or offended. 'Tis true, many of the materials in this building are old (yet sound;) but the method, the fashion is new, or however not common. These papers were sent to *London* at the beginning of *May* last past to give thee a visit; and had long since offered themselves to thy perusal, if the unhandsome neglect of him that desired to have the printing of them

had

had not at once abused the Authors civility and frustrated his expectation by detaining them severall months in his hands without doing any thing in order to the publishing of them. And since that time, the press of that party who engaged to dispatch them against the last Term or sooner hath been so ful and busy that the delay was unavoidable and constrained: since therefore its not my fault, but trouble, that this Book hath been so long imprisoned, now tis enlarged let it be acceptable, and then it will (though it comes so late) be not only seasonable, but I hope profitable to thee. The end of printing it is not (I assure thee) thy applause, but thy spiritual good: And that this may be the happy successe of the Authors writing, my publishing, and thy reading, is both his earnest prayer, and my hearty desire. *Farewell.*

Courteous Reader,

I Am constrained, contrary to my desire and expectation, instead of ceasing further to trouble thee, to present a Letter of Request for a new favour unto thee; I mean, to entreat thy pardon of the following Errata's, which being both many, and great ones, do stand in need at once of thy curtesy and ingenuity to correct and excuse them. Besides, the Book being transcribed by one that did neither observe the Orthography, nor regard the Comma's, Semicolons, Colons, or Periods of sentences, they do in too many places of it both request thy Candor, and want thy care to rectifie them. Its my unhappinesse and not fault, that this trouble should be given thee, I hope therefore thou wilt not condemn the Author, but pass by, or amend in thy Reading the faults in transcribing and printing of them. This favour if thou pleaseſt to grant, it will double his obligations to love and thank thee, who both desires thy spiritual good, and to do thee good spiritually.

ERRATA.

IN the Epistle Dedicatory.p.7.l. 20.r.*varnished*,p.11.l.7,r.*paper*.l.13.r.*vertues*.*In the preface*.p.3.l.16.r.*Opinion*. p.5.l.18.r.*highest*.p. 2.l 6.r.*Haven*. p.8.l.5.r.*and kingdome*. p.9.l.3.r.*comedie*. *Ibid*.p.12.l.37.r. *which*. *del*. *equally*.p.14.l.30.r.*and they*.p.17.l.33.r.*exulted*.p.18.l 5 r.*thy* &. *dele*. *own*.p.19.l.3 *marg*.r.*in Trinitate*.p.22.l.14.r.*covet*.p.23.l.10.r.*this*.p.24.l.12. r. *all miseries*.p.25.l. 19.r.*all whose prayers*.p.27.l.7.*marg*.r.*but*.p.35.r. *storm*. p.44.l.13.r.*but rebellion*.p 49.l.6.r.*erected*.p.50.l.25.r.*pittacus*.p. 51.l.24.r.*entrapelus*.p.51.l.19.*marg*.r.*Frisby*.p.52.l.22.r. *juvendis*.p.53.l.22.r.*is*. l. 36. r. *patientia*.p.54 l.9.r.*with Isaack*.p.55.l.7.r.*guest*.p.56 l.10.r. *dum sitit sitare sitem*.p.57.l.21.r.*visiting*.p.61.l.36.r.*dark*.p.62.l.2.r.*delight in*. *p*. 68.l. 27.r. *their*.p.71.l.14.r.*pleased*.p.76.l.15.r *sheds*.l.22 r.*in the Center*.p. 89.l.2.r. *as* l.11.*God in all things ends the parenthesis*)p 90.l.5.r.*clean*.p.94.l.26.r. *expressions*.p.95.l.12.r.*which*.p.103.l.8.r.*leaden*.p.104.l.20.r.*a Nathan*.p.117.l.31 del.*that*.p.122.l.9.r.*pessimus*.p.132.l.21.r.*and in the margens* r.*and articles of the Ch. of England*.23.*A little Box of pils*.p.23.l.29.*for Verius* r.*Narius*. p. 18 l.23.r.*down*.

Reader thou art desired to take notice that all the Pages from 48 are false folied, that instead of 49 there is 45, &c. but we have kept them in this Errata as they should be, that is, in order.

MISCELLANEA;

OR,

Serious Usefull Considerations,

Morall, Historical, Theologicall.

I. *Of God.*

THE nature of God who is the deepest Ocean of being, cannot be measured by the short, the snarled line of mans shallow, dark, erroneous understanding, nay tis equal madness, and presumption to attempt it. For how can that which is narrow and finite, contain, or comprehend that which is infinite. *Deus religione intelligendus est, pietate profitendus, sensu vero persequendus non est, sed adorandus.* His glorious essence so dazles the purblinde eyes of reason and naturall knowledge, that the more they look on him, the blinder they are. We can at best but spell him in his wonderfull works of Creation, Providence, Preservation, and his Gubernation of the world, as Men; as Christians, we may and can read much of him, and see his back parts in his Attributes, Word, Ordinances, by his holy Spirit teaching, illuminating and applying the spirituall eye-salve of heavenly wisdome, and saving knowledge, to

P. B. 44.

our

A.

our bemisted, darkned, benighted minds: But when we are Saints in Heaven, the Prospectives of Glory and Immortality being given unto us, we shal then see him face to face, and know him as he is. Here on earth where we are but strangers, guests, pilgrims, it is our duty to serve, obey, admire, adore him. There, which is our City, Heaven, home, it will be our both delight, happinesse, reward and portion to behold, possess, enjoy him for ever; and this is the very Apex, and completion of a Christians felicity. Here it's presumption, danger, sin, to peep into the secret Cabinet the Sacred Ark of his unrevealed will; there God will discover, and the soul will with fresh, unwearied, renewed desires, sweetest pleasures, most refined blisse, purest Joies, and fullest contentment, without all possibility of either sorrowing, sinning, losing them, or being satiated with them, see and possesse whatever can afford it blessednes, glory, or satisfaction. Here errors, crimes, miseries, and judgments are the fruits, effects, rewards of a busy, bold, curious, profane inquiry into the essence of that thrice blessed incomprehensible Majestie; and therefore we must be sober, fearful, humble, modest in our search of it, in our approach towards it, and not dare or presume to touch that glorious Mount, by any irreligious, irreverent, unwarrantable notions, opinions or expressions of this great God, blessed for ever: for otherwise in stead of a discovering light to guide and comfort us, we shal be sure to meet with a fire that will consume us. *Loqui volentes de Dei profundo, mersi sunt in profundum.* It is honour, comfort, and happinesse enough for us to know him by a justifying faith to be our God in Christ, while our souls abide in the Tents of our bodies, in the Wildernesse of this world, and that when death hath taken them down, we shall have spiritual Mansions, and a glorious inheritance in the *Canaan* of Heaven. This Almighty, yet most mercifull God, is the sole Landlord of the whole world; we are his Tenants at will, and the Rents which he requires of us, and hath obliged us to pay duly, truly, and not only yearly, but daily unto him, are obedience, holinesse, love, prai-

ses,

ſes, praier, and thankſulneſſe. This God is both omniſcient, omnipreſent, omnipotent, and juſt, and pure, therefore he both knoweth all thoſe ſins that are acted, though never ſo ſecretly or cunningly by the ſons of men, abhore them, and will certainly, yea ſeverely puniſh them: Yet he is alſo, patient, pitiful, gracious and merciful, therefore he is not only willing, but ready, yea deſirous to forgive them, and to be reconciled to all truly penitent tranſgreſſors. [a] *Trajane* the Emperour of *Rome* being on horſeback to go to the Warrs, he alighted again to hear the complaint of a poor *Romane*. If the Lord of Hoſts be marching againſt a poor ſoul in a way of wrath, he will yet both ſtay to hear the Petition of an humble, ſorrowful ſinner, being that God, who heareth prayers, and he will alſo turn from his fierce wrath, being that God who delighteth in ſhewing mercy, [b] *Admetus Moloſſorum Rex ignovit Hoſti ſuo. Themiſtocli, filiolum proprium intuens, quem Themiſtocles ſupplex utraque manu complexus patri oſtentabat.* This good God who is infinitely more compaſſionate, then the moſt pitifull Prince, yea then the moſt affectionate father, and (which is yet more) then the moſt indulgent tender hearted * Mother ever was, or poſſibly can be to the child of her own womb, wil both freely and fully pardon all thoſe who bring his own, his only ſon Jeſus Chriſt, in the Armes of faith and love, with humility and ſupplication unto him for the life of their ſouls. It was a cuſtome amongſt the *Romanes* after they had proclaimed open wars againſt an Enemy, and when they had ſent their Armies againſt them, for all the *Romane* Senatours to go into the Temple of *Jupiter*, and in it to ſwear, that if thoſe enemies againſt whom they were going to fight, did deſire to enter into a league with *Rome*, or aske pardon for their faults, that then all revenge laid aſide they ſhould grant them mercy. The Lord of Hoſts hath proclaimed open wars * againſt all impenitent Sinners, who are implacable enemies to his Majeſty, to the Prince of Peace Jeſus Chriſt his ſon, and to his people; yet he hath declared, * promiſed, * yea ſworn that if by true repentance, ſound humiliation and a through reformation of their hearts and lives they

a *Ælius Spartianus.*

(b) *Thucidides.*

* Eſay 49. 15.

(c) *Marc. Aurelius in a Letter to his friend Cornelius.*

* Eſay 3. 11.

* Eſay 55. 7.

* Ezechiel 33. 11.

they will mourn for and turn from their sins enter into a Covenant to walk holily, closely, uprightly before him, keep it, and by fervent prayer beg for mercy, and forgiveness, heartily * acknowledge their crimes that then he will pardon them, be reconciled unto them, and not destroy them. d *Darius* to mock *Alexander* the great, sent to him to know where his treasures were for such great Armies: *Alexander* answered, Tell *Darius* he keeps his treasures in his coffers, and that I have no other treasures but the hearts of my friends. He that hath God for his friend shall be sure to be rich, he shall want no good thing, the Lord will give him both grace and glory, he will make him both holy and happy; And he that makes God his Treasure, esteeming, loving, seeking his favour, a sweet holy Communion with him, and a stock, a hoard of vertue, and all heavenly graces, above all earthly enjoyments, shall be sure to find all precious substance here, and to be crowned with eternal felicity hereafter. e When *Cæsar* had commanded *Pompeys* Statua's to be erected, M. *Cicero* said thus to him; *Statuas Pompeii statuisti, stabilisti tuas.* He that sincerely indeavours to honour God, shall certainly by it, but not for it (because all, yea more then we can either do or pay is both debt and duty to him) * honour himselfe. *Non reputes magnum quod Deo servis, sed maximum reputa quod ipse dignetur te in servum assumere sibi.* f *Julian* commanded by an Edict all the Christians in his Army to sacrifice to his Gods, or else they should lose their places and Honours: whereupon *Flavius Valentinianus* chose rather to forsake the Camp then Christ, his Conscience, and his Religion; but God did eminently, abundantly, reward him, for afterwards he became Emperour of *Rome*. Amongst the Ancestors of the *Rhodians* it was a Law, that if a Father had many Children, the most virtuous should inherit; and if he had but one virtuous child, that then he should be the sole heir of his goods and Estate. Only they who art obedient, pious, gracious men and women, shall be Heirs of glory, and enjoy the inheritance of the Saints in light. It is therefore our wisdome, duty, interest, and will be our comfort, peace, happinesse

* Prov. 28. 13.

(d) Don Anthony de Guavara Dial of Princes, Fol. 200.

(e) Rainold Oras. p. 484.

(f) 1 Sam. 2. 30.

(g) Spec. Chronic. p. 171. 173.

nesse to get cleare evidences that this God, is our God: for unlesse we have a propriety in him, and can truly, beleevingly, experimentally say with *Thomas*, My Lord and my God; although he be aboundlesse, bottomlesse, Ocean of mercy, not so much as one drop thereof will ever flow out from him, to refresh our souls. Its no advantage or comfort to an *Esau*, that the Lord loves a *Jacob*. *Quid mihi profuerit Deus alienus? Va illi qui non habet Deum de proprio.* The Ark preserved none but only those who were in it from perishing.

Let us therefore do to God as i *Æschines* did to *Socrates* his Master, resigne and give up our souls and selves, freely, sincerely, intirely to him, saying with him, *Nihil dignum te inveni quod dare tibi possim, & hoc modo pauperem me esse sentio. Itaque dono tibi quod unum habeo, Me ipsum.* Such is O Lord my poverty that I have nothing worthy of thy acceptance, or answerable to my desires, to present unto thee, and therefore I doe cordially give thee my selfe; and then the Lord will answer us, as *Socrates* did him, *Accipio, sed ea lege ut te tibi meliorem reddam quam recepi*; I do not only accept thee, but I will also make and return thee to thy selfbetter, richer, holier, happier, then I received thee. For if we will be his people, then the Lord will be our God, and in, and with him, we shall enjoy all good things, but without him nothing. Because, *Quicquid præter te est Domine non reficit, non sufficit; si ad Corpus sufficit, non tamen perpetuo satiat, quum adhuc amplius quæratur: qui autem te habet, satiatus est, finem suum habet; non habet ultra quod quæratur, quia tu es supra omne visibile, audibile, odorabile gustabile, tangibile, sensibile.* In a word, what King *Henry* the 5th. promised to his Souldiers when he said to them. (*h*) Whosoever desires Riches, Honor, and Rewards here, he shal find them, *Ni mirum hæc medio posuit Deus omnia campo*, the Lord of hosts makes good to his people who are sure to find life in his favour, to receive grace with every good thing here, and eternal glory hereafter. This is the portion, pay, and promotion of all that faithfully serve, that truly love God.

(i) *Senec. de Benef. lib. 1. Cap.* p. 385.

(h) *Speed. Chron.* p. 796.

The Prayer.

MOST High, most holy, most gracious, and most glorious God, since thou art both the Lord of Hosts, and the King of Saints, the Father of Mercy and the fountain, or rather the inexhaustible, never-failing, ever fully, sweetly and freely satisfying Ocean of all true felicity, heavenly Joyes, heart-reviving, supporting Graces and thirsty soules; Let all those I beseech thee that know and professe thy name, fear, love, trust, obey thee and delight in thee; Let them know thee savingly, fear thee filially, love thee cordially, obey thee sincerely; and delight in thee chiefly, yea infinitely more then in Corn, Wine, Oyle, pleasure, profit, honour and all sublunary enjoyments. Let oh Lord nothing please, quiet, or content them till they have gotten comfortable evidences of thy special Love, and untill they enjoy an humble, holy, sweet communion with thee. Let them not account the choyfest, rarest, most endearing things in the whole world worth either desiring, seeking, or possessing without thee, since they all are (if they do not flow from thy Love in Christ, as well as come or streame from thy common, thy general providence) but shels without kernels, Bones without marrow, Combes without honey, and Huskes without fruit to those that receive them: that so being sensible and perswaded of their Creators All-sufficiency, the Creatures emptinesse, deceitfulnesse, insufficiency, their own nothingnesse, unworthinesse, wretchednesse, loathsomnesse and spiritual misery by reason of their Originall pollution, actual Rebellions, and crying abominations committed against thee, they may beg earnestly, heartily, constantly to thee who alone canst, and wilt hear, help, heal them, for spiritual Mercy, for hearts to abhor sin, humiliation for sin, pardon of it, strength against it, and victory over all sinne; for mindes to know thee, holinesse to be like thee, sincerity to please, grace to glorifie thee, and for thy Favour which is at once (like a Cabinet of Pearl full of most precious unvaluable gemms) Joy, Peace, Honour, Riches, Comfort, Light, Life, and Blisse. O let us all-blessed God make thee our end, our Center and Rest, our Portion, our Treasure, and our All; and let us never be quiet till we know and experience thee to be a reconciled God and our merciful Father in and through thy dear Son Jesus Christ, that so we

may

may both enjoy thy Love O God, which is better then life, whilst we sojourne upon earth, and live Crowned with the God of Love in glory when these Mud-wall'd Cottages of our fraile Bodies shall be crumbled and resolved into Dust by Death. Grant this O God for Jesus Christ his sake. Amen.

Sine Deo nec Gratia, Gaudium, Bonum, nec Cœlum.

II. *Of Jesus Christ*; and, *A Christians Duty unto Christ.*

HEE is truly, really, both God and man; God, that he might satisfie the Lords justice, appease his wrath, justifie and acquit guilty, condemned man; * man that he might die for sin, purchase life for those who were spiritually dead, and redeem them both from their wofull slavery, and from eternall misery. He put off those Royall robes of Majesty and Glory, and put on (in his Incarnation) the course, rotten Garments, or rather rags of flesh and frailty, and so became like us in all things sin only excepted. Behold here infinite, astonishing, miraculous debasement, Compassion, Condescension. The Creator of the world became a mortall man, the King of Kings a subject. Man sins, and his God willingly dies to expiate his Crimes. The Actions and passion of this blessed Jesus are a continued series of miracles, a golden chain let down from heaven to earth, all whose links are love, mercy, goodnesse, pity, wonder. a *Trajanum ferunt suorum vulneribus medicam manum adhibuisse, & cum fascia disjicerent, nec suæ quidem vesti pepercisse, sed eam totam in ligamenta & fomenta discidisse.* But this, and ten thousand times more, Compassion, affection, charity, is not so much as a drop to the Ocean, a beam of light to the Sun, or a dust in the ballance to the

* *Propter hominem homo Deus factus est.*

a *Dio Cassius.*

the whole earth, compared with the love of Christ to undone man. For never did the most tender hearted Soveraign do that for a wounded Souldier; nor yet the most faithful lover for his dearest friend, which Jesus Christ did for his deadlyest enemies. What Prince did ever give his Throne, Kingdome to his chiefest Rebells? What Physitian did ever let the bloud out of his own heart to cure a most malitious unthankfull Patient? What Judge did ever freely sacrifice his own life to save a condemned malefactor, who did not only desire and resolve, but indeavour to murther him upon the Bench? What Generall or Commander did ever suffer willingly himself to be mortally wounded, to cure the hurts or save the lives of those Souldiers who conspired to betray him? Yet Jesus Christ did all this and infinitely more; for he left heaven, descended out of the Chariot and came down from the Throne of his Glory, to sit upon his foot-stool the earth. He willingly indured a close imprisonment in that dark Dungeon, the womb of his both Mother and Creature for a time; and afterwards he removed himself into that greater Gaole the world, into which he was no sooner entred by his birth, but disregard, dishonor, contempt, dangers attended on him, saluted him, aud was the best entertainment, the chief Rent, and Homage which his Tenants, Subjects, Creatures afforded, presented, paid unto him their Lord, King, Creator. Immediately, yea constantly after this cold, uncivil, unkind, ingrateful usage till his death, bloudy enemies hunted this Royal Lion of the Tribe of *Juda* to destroy him; cruell Eagles pursued this harmlesse, gallesse Dove, to prey upon him; Malitious cunning Foxes attempted to catch this innocent meek Lamb of God, whom they should have worshipped to worrey him: some openly persecuted, others secretly combined against him; some impudently affronted, others subtilly by questions, varnished with Religion, and gilded with pretence of conscience laboured to insnare him: some scorned and derided, others blasphemed him: This golden Ball was continually bandied and tossed up and down in the Tennis Court of this world by wicked men with the Rackets of Implacable malice, in-

raged

raged ignorance, blind ambition, and barbarous persecution till he was stricken into the hazzard of his Grave by the hand of death. And yet all this was kindnesse, Comdie to those injuries, so that Tragedie, which he received, and soone after acted: for they consulted, apprehended, accused, buffeted, derided, reviled, undervalued, insulted, slandered, crowned with thornes (at once to mock and wound him) arraigned, condemned, and then crucifi'd him. And yet all this too was love, ease, pleasure, mercy, to that ineffable, yea unconceivable misery which their own, and the sins of the whole world burthened, and afflicted him withall in that bloudy, violent, terrible conflict of his upon the cross with sin, Satan, and the wrath of God, the dreadfulnesse, weight, horror, and fiercenesse whereof was such that it amazed, affrighted nature, and almost unhinged the whole Creation. * For the sun of heaven, whilest the son of God was suffering upon earth hid his resplendent face under a pitchy cloud, at once blushing, grieving and fearing to behold so sad a spectacle. The heavens put themselves into mourning, wore a sable garment, and gave a black livery to the world, when that prodigious fact was committed, that so they might both weare an habite sutable to the crime, and apparell heaven and earth in a dresse fit to attend their maker withal to his grave, expressing their sorrows in showers of tears. The very Rocks (to upbraid his more then flinty hearted Enemies, to teach them and us compassion, when others, especially those who are innocent do suffer, and compunction when we by sinning do crucifie our Saviour) did relent, yea break, and (because man was dumb, or rather silent and would not,) they clave themselves into mouths and tongues to proclaim, and preach his Majesty, mercy, Divinity, torments, funerall; The senseless earth seemed to apprehend, grew aguish, and falling into a cold fit, she did quake and tremble, as if shee had both understood, and been terrified with those wofull, dismall, dreadful calamities, plagues, and judgments with her equally stupid, cruell and rebellious Children were then with both hands deliberately, diligently, certainly pulling

* Matth. 27.

 down

downe upon their own wicked heads, and by that fearfull, bloudy, prevailing Imprecation * (his bloud be upon us and our Children) importuning an omnipotent, just, and highly offended God to intail upon their unborne posterity. The vail of the Temple rent from the top to the bottome in twain, and by that Sympathizing, mysterious Act did declare, assure and publish, both to them and all the world,

* Matth. 6, 25.

1. That the vail of ignorance, and superstition, which had so long covered and blinded the minds of men, should be immediately taken way, and torne in pieces by the promulgation of the glorious, precious, comfortable Gospell of Jesus Christ.

2. That the vail or pale of partition betwixt Jew and Gentile (the Jewes being till then inclosed, and severall, but the Gentile open-field and Common) were now pluckt up and broken down.

3. That all the types, ceremonies, shadows, and sacrifices of the Law, were vanished, abolished, the Antitype being come.

4. That the vaile of sin which hid the face of God from beholding his nobleſt sublunary Creatures with the eyes of pity and mercy were taken away, so that now God would look with a pleased smiling countenance upon man, in & through his dear son Jesus Christ.

5. And lastly, that the obdurate, & stony heart of sinful man must be rent and broken by true repentance, humiliation and contrition, before he can have any saving interest in, or spirituall benefits by the passion, merits and satisfaction of Jesus Christ: The Graves unlockt their hitherto fast bolted doors, and many of the Prisoners of hope came out of their cold, silent, dark habitations at once, to acknowledge the divinity of Christ, to manifest their allegiance to him their Soveraign, to assert and demonstrate the certainty of the bodies Resurrection, and to confesse him to be their God, Head, Redeemer. Thus all things but ingrateful man, for whom Christ endured all this, did sympathize and suffer with him, the greatnesse, sharpnesse and intolerablenesse of whose sor-

row

row, anguish and miseries were such (And needs must they be unparallel'd, unconceivable, since the guilt, load, punishment, torments of all the elect, yea, of the whole world, together with the utmost, keenest and most implacable rage, spite and fury both of Devils and wicked men, pressed, pierced, wounded both his body and soul at once) that at last he bled out these words,* *My God, My God, why hast thou forsaken me?* But yet his misery was our mercy, his Crucifixion our Comfort; For now the wounds of this gracious, glorious Jesus are become a Christians Citie of refuge. So that he who flies unto, and hides himself in the Clefts and holes of that Rock, shall not be consumed, though the Lord passe by in Majesty, glory, and fury.

* Matth. 27. 46.

A Bird being pursued by an Hauk flew into the bosome of a (b) Philosopher, who gave his unexpected guest both welcome and safety. When a poor soul is pursued by that red Dragon, Satan, who desires and strives to catch and destroy it, then if it do but flie with the wings of Faith and Prayer to Jesus Christ, whose very heart was opened with a spear upon the Crosse to receive it, it will there find both * security, and deliverance from him. The very name of Jesus Christ hath a thousand treasures of Joy, Peace, comfort, pleasures in it. *Nomen Jesu Christi est nomen sub quo nemini desperandum.* It's an Asylum to the most hainous, wicked, guilty Malefactor. It is honey in the mouth, musick in the eare, and a Jubilee in the heart. (c) A poor woman coming to *Claudius* for Justice and weeping, *Claudius* also wept and dryed her eyes, for which being censured by some Courtiers, as doing that which was unbecoming his Majesty, and too much below an Emperour: I had rather (said he) be a partaker of my Subjects griefs, then give them occasion to have their eies full of tears. When a truly humbled sinner commeth to Jesus Christ, either for mercy to his soul, or Justice against his spirituall enemies, (who do daily, yea, hourly assault, injure, tempt and indeavour to murder him) with prayers and teares, this Sun of righteousnesse will arise, and shed the beames of light, joy, comfort, peace into that darkened, drooping spirit; he will dry up, or howsoever sweeten the bitter springs

(b) *Xenocrates.*

* *Evacuatur peccatum non ut non sit sed ut non obsit. Aug.*

(c) *Pulio in ejus vita.*

of doubting, temptations, dejection, desertion here, and hereafter, he will for ever wipe away all tears from the eyes of Saints. He is so full of yearning Bowels, and tender compassion, that what (d) *Vespasian* said, *viz. No man should go away sad from the Speech of a Prince*, Christ doth, for he sends all them away that come to him with mourning hearts * rejoycing. (e) *Albinus* the *Romane* while he was in *Britaine*, commanded his souldiers no service, but he would bear therein a part even in carrying of burthens. What work soever Jesus Christ the Captaine of our salvation, commands his souldiers, faithful Christians to doe, he will not only assist but inable them to perform it, & which is yet more, he wil not only carry budens with them, but he will also * ease them of them. *Come unto me all ye that labour and are heavy laden and I will give you rest.* *Axiocus* almost sick to death, at the very sight of *Socrates* recovered his former health. If a sin-sick, sin-wounded, dying soule, can but by a lively faith look upon Jesus Christ, it will undoubtedly, infallibly, (*probatum est*) receive, recover, injoy, cure, health, life, What *Alphonsus* King *King* of *Spain* advised his brother in Law, *Henry* the 3 *King of England* to be: viz. *A Lamb to his Subjects, a Lyon to Rebels: Jesus Christ* is. * For he wil come in flames of fire to take vengeance on those that obey not his Gospell, but he will own, protect, promote, love, honour and reward all those who are loyall and faithfull to him. For his love to his betrothed, purchased, redeemed ones, infinitely exceeds, excells that of *Jonathan to David*, of *Regulus* to *Rome*, of *Curtius* and the *Gracchi* to their Countrey. And the mutual love betwixt Christ and a true Christian doth transcend both in respect of dearnesse, divinenesse, and duration (beyond all possibility of expression) the affection of *Hortensius* and *Cicero* to one another, of whom tis said (f) *Alter semper ab altero adjutus erat communicando, favendo, monendo.* The *Grecian Ladies* counted the years of their life from the day of their marriage. All men and women are by nature spiritually dead, and therefore neither do nor can live either holily or happily till by faith they be espoused to Christ. So that it may be truly said of every one who dies without a saving interest in him, *Fuit non vixit*, he was, but

(d) *Speed. Chro. p.* 88. *Et Suetonius.*

* Matth. 5. 4.

(e) *Speed. Chro. p.* 111.

* Matt. 11. 28.

* 2 Thessalon. 1. 7, 8, 9.

(f) *Raynold. Orat. p.* 43.

but he lived not. The *French Historian* concludes the Raign of *Charles* the 9th King of *France*, in which thirty thousand Protestants by those cruell Massacres in *Paris*, and other places, went through a Sea of Bloud to the heavenly *Canaan*, with these words; All posterity will both admire and abhorre it. And surely not only all ages, but all true Christians, will both admire, and adore the wisdome and goodnesse of God in contriving such a way and meanes as was equally full of miracle and mercy, namely the sending of his dear Son freely out of his own bosome, to seek and save, lost, undone cursed man. They will also with wonder love, and thankfully meditate of, and acknowledg the, unparallel'd unspeakable* affection and compassion of Jesus Christ, in dying not only to redeeme Captives, but which is much more, to purchase pardon for those who were implacable enemies to him, and bloudy Rebells in armes against him.

And lastly they will abhorre, and loath all sin and express their detestation thereof, by never committing, delighting or living in those impieties, transgressions, and abominations, which Jesus Christ hates, which cost him so much anguish, griefe, trouble, and which brought him to so horrible, so painfull, and so ignominious a death; They being those Jewes that crucified him, that Crown of Thorns which wounded his head, who is the head of his Church and members, those hands and whips that scourged him, those nails that fastned him to the Crosse, and that speare which pierced his very heart, and kill'd the Lord of life. Nor yet is this all the duty we are to performe, all the tribute we are to pay, or all the gratitude or praise, which wee must express and return to Jesus Christ; for we are most justly and strongly obliged, not only to avoid carefully, to oppose resolutely, to strangle impartially, and to hate implacably all sin though never so dear, sweet, or profitable to us; but we must also carefully, conscionably, sincerely, constantly strive and resolve, to tread in the steps of Christ, to make him our rule, and to measure our conversation by the straight line of his most holy † life, it being the summe of all religion to imitate him whom we worship. *Et frustra appellamur*

* *Solus pro nobis suscipit sine malis meritis pœnam, ut nos per illum sine bonis meritis consequeremur gratiam. Aug.*

* Matth. 11. 29

appellamur Christiani si imitatores non simus Christi; qui ideo se viam dixit esse, ut conversatio magistri esset forma discipuli, et illam humilitatem eligeret servus, quam sectatus est Dominus. If he be not our Exemplar, he will not be our Saviour. If we will not learne of him here, we shall not live with him hereafter. Besides the great, the unavoydable danger, which we incurre, and the insupportable miseries, which we are sure to bring upon our selves by refusing to walk in those paths of piety and Righteousnesse, which Christ hath chalked out for us: we have many and great incouragements to follow him in those blessed waies, which he hath troden before us. For we can never ingage with such a Captaine, nor choose such a Husband, nor follow such a Guide, nor serve such a Master, nor imitate such a pattern as Jesus Christ. Because he is a Captain invincible, a Husband most rich, wise, faithfull, great, honourable, a guide infallible, a most munificent, loving, bountiful master, and a pattern unmatchable. *Verbi verba sunt nobis documenta, Verbi facta sunt nobis exempla.* The words of this word, who is * God the Word, are our instructions, and the actions of this Word are our examples. This glorious, this gracious Jesus, is the good, the great Shepherd of our soules: he speaks to his flock, his people, as * *Gideon* did to his little Army, looke on me and do likewise; and his sheepe will not only hearken to his voyce, but obey him also. This King of Saints saith to his Subjects, as (*i*) *Edward* the 3d. King of *England* did to his souldiers, when he entred into a Foord, in the River *Some*; (notwithstanding a thousand horse and ten thousand foot, were sent thither by the *French*, to impeach his passage over it) He that loves me let him follow me; they will cheerfully couragiously march after him, for they are such *Cordelyons*, that the greatest dangers cannot affright them, nor Enemies, though Anakims (Gyants both in power, might, malice, and cruelty) discourage or dispirit them, nor sufferings and torments, though never so sharp, bitter, or painful, diffwade or deter them: Nay, death it self, though presenting it selfe in its grimmest hue, and most ghastly shape, cannot dismay, or appale them: for their Captain is their Bridegroome, and rather

* John 1. 1.

* Judges 7. 17.

(*i*) Speed Cronic. p. 704.

rather then they will not injoy him, they will meete, and celebrate their Nuptials to him in a flame. They will embrace him with hands and armes burning for him, as well as with hearts fired with Love unto him; Yea, they will welcome both miseries and death, when they are the messengers to invite them unto, and the means to hasten, effect, and solemnize their longed for marriage to Jesus Christ: (*h*) As *Mr. Sanders* did, who being brought to the stake to be burned, kissed it, saying, Welcome the Crosse of Christ, welcome everlasting life: (*i*) and as *Anthony Person* did too, who being brought to the place of Execution, with a cheerfull countenance, he embraced the post (to which he was to be bound) in his armes, and kissed it, saying, Now welcome mine own sweet wife, for this day shalt thou and I be married together in the love and peace of God.

(*h*) Fox book of Martyrs vol. 3, p. 140.
(*i*) idem. vol. 2. p. 554.

And rather then they will either desert or dishonour their Captain or his Cause, they will freely, constantly undauntedly sacrifice their lives in it, and prefer death for Christ, before life, yea, and all the world too, without him, as another faithful Souldier of his (*k*) *Stephen Knight* did, who being come to the place, where he was to be burned, he kneeled down and said; Thou seest O Lord that where I might live in worldly wealth to worship a false God, and honour thine enemies, I choose rather the torment of the body, and losse of this life, and have counted all things but vile dust and dung, that I might win thee, which death is dearer to me, then thousands of gold and silver. And which is yet more, they not only have, and will meekly, willingly, invincibly carry the crosse of Christ, but like the blessed * Apostles, they have heretofore, do at present, and will hereafter rejoyce also, that they were, and are counted worthy to suffer for the name of Christ. But that which is more then all, that which I have yet said, or these have done, or suffered for their husband and Generall, is this; some of them have exalted, yea, sung in the midst of such tortures, torments and miseries, as have caused palenesse to sit upon the faces, trembling to seize upon the joynts, and sighs, terrors, griefe, amazement and horrour to fill and wound the hearts of their Spectators, persecutors, Executioners.

(*k*) Fox book of Martyrs. vol. 3. p. 200.

* *Mercatura est quædam administratio majora lucretur.* Tertul.

* Acts. 5. 41.

ecutioners, even whilst they were joyfully suffering of them. (l) Master *Denley* sung a Psalme in the midst of the fire, when it was kindled, and he was burning in it, and having a Faggot thrown at him, by one of the tormentors at the command of cruel Doctor *Storie*, which so hurt his face that he bled again, he left his singing, and clapt both his hands on his face; but afterwards he put his hands abroad, and sung again. (m) And when *George Roper* came to the stake, where he was to be burned, he leaped at it for joy. Some have blessed God for setting the Crowne of Martyrdome upon their heads. (n) Blessed be the time that ever I was born to come to this, said *John Noye*, when he came to the stake to be burned. Others have both fervently desired to glorifie God in those fires, and grieved that God would not suffer them to be made a burnt sacrifice, as that precious Jewel, our Bishop *Jewel* did. Thus we see the pious, gracious, faithful Servants, Subjects and Souldiers of Jesus Christ are not only desirous to raign with him; but they are also ready to suffer for him. And for such Lambs, and such only as do copy out the holy Life of Jesus Christ, and write it in their owne, in those golden characters of sanctity, constancy, humility, meekneſſe, patience, charity, prayer, obedience, *&c.* did this Lambe of God Jesus Christ die.

(l) Fox B. of *Martyrs vol.* 3. *p.* 390.

(m) *Idem. vol.* 3. *p.* 537.

(n) *Idem vol.* 3. *p.* 850. When *Alice Driver* who was burned at *Ipswich* had the Iron chain put about her Neck; O, said she, here is a goodly Neckerchief, blessed be God for it. Id. vol. 3. p. 888.

Redemptor noster pro bonis misericorditer incarnatus est. Nihil igitur hæc Margarita ad porcos & canes.

The

The Prayer.

MOST deare and yet most dreadful Jesus, who art a God of might and Majesty as well as mercy, of justice as well as pity, a Lyon as well as a Lamb, a Saviour and a Soveraign, and at once the Creator, Husband, Brother and Redeemer of thine Elect: Be pleased blessed Jesus to grant that those who own thine own name, wear thy Livery, and have Covenanted with thee to be thy Servants, may be careful, watchful, zealous, conscientious and willing to honour their Master thy sacred and most excellent Majesty, to obey thy commands, to imitate thy holy Life, and to accept thee on thine own terms joyfully, thankfully, heartily, even as a Lord, King, Prophet, to govern, command, teach them, as well as a Priest and Saviour to sacrifice and die for them. Let them consider what it will cost them to buy this precious field, this inestimable jewel; what they must do to be real Christians, and to get a saving Interest in Jesus Christ. That they must sell all that they have, part readily and resolvedly with the World, with their sins, their Isaacs, Idols yea their Lands, Liberties and Lives also, if he who is the Lord and giver of them require us to surrender them to and for his own use and glory. That they must take Christ as in a matrimonial Covenant, and be not only chast, obedient pleasing, faithful, constant to him, but also that they must honour and esteem him above all other things, admit no corrival into their affection with him, rejoyce in his presence, mourn for his absence, grieve when he's offended by them, and angry with them, forsake all for him, cleave stedfastly to him, and neither for either love of life, or fear of death, leave, dishonour, or deny him. That they must be mortify'd, Self-denying, sincere Christians. That they must not expect to be carryed on Beds of Down, or to have their way green, smooth, easy, soft, or strawed with flowers to Heaven. That they must run without fainting, loytering or tyring to the end of the Race if they would obtain the prize. That they must cheerfully, couragiously bear Christs crosse, or else they shall never triumphantly wear a Crown. That they must not only sweep, sweeten, cleanse, and open the dusty, dirty, filthy, sin-lockt houses of their hearts with the beesome of repentance, and the hands of Faith and Love to entertaine him, but they must also welcome him, set him at the upper end

of the Table in the highest seat, esteem, affect him above and beyond all other persons or things whilest they live on earth, or else when they die he will never open the narrow Gate of Life to let them into Heaven. That if they be not good and holy in the Kingdome of Grace, they shall never be great or happy in the Kingdome of Glory. That if their sins and lusts which Lord it over them revel in them, captivate them, and are dear and sweet unto them, be not hated, crucified and forsaken by them, the Lord Jesus Christ though he was crucified for sinners and died to purchase Life for transgressors who were spiritually dead, will never save them. That therefore we may resolve and labour to get into that Arke Jesus Christ, where safety and salvation only are to be found; make us, I beseech thee, speedingly really, savingly, sensible of the want, the worth, the excellency, All-sufficiency and the necessity of a Jesus, that so we may court, seek, and value thee, in and from whom alone is all fulnesse, sweetnesse, happinesse above all things. And let, O most gracious God, all our sins be laid upon the Head, set upon the Account of that Scape-goat Jesus Christ, that so they may be carried into the Wildernesse of forgetfulnesse. Take away, O Lord, our filthy Garments from us, and clothe us with change of Raiment; impute the Righteousnesse of Jesus Christ to us, that so being found in the Garments of our elder Brother we may receive from our heavenly Father the Blessing of Grace here, and that wherewith thou crownest thy own freely given, and yet by Christ dearly purchased Grace, eternal Glory hereafter. Grant this O Lord for his sake who died to satisfie thy dreadfull Justice, who shed his heart-bloud to quench the fire of thy flaming consuming wrath, to pay our debts, to purchase our pardon, to redeem us from eternall slavery and misery, and to save our undone Souls. Amen.

In Christo & per Christum solum modo,
Vita, Libertas, Fœlicitas et beata Æternitas.

Of

III. *Of the Holy Ghost.*

THE Holy Ghost is the third Person in the glorious, blessed, (a) undivided, (b) Incomprehensible Trinity, proceeding from both the Father and the Son, and yet Coessentiall, Coeternall, and Coequal with them. The *opera & officia*, the works and Offices of the Holy Ghost, are these.

1. It illuminates our blind understandings, and teacheth us to know what we are by nature, together with the necessity and felicity of being born again. It teacheth us also to know the danger, deformity, and misery of sin, the infinite and undeserved love of God and Christ to undone man, and the means both to escape eternal death, and to obtain immortal glory.

2. It regenerates us, making us that were profane, holy; barren, fruitfull; rebellious, Loyall; and impenitent, truly sorrowfull for all our transgressions.

3. It quickens, and breatheth Life into us, that were by nature dead, and buried in trespasses and sins.

4. It both inspires and stirreth up good motions in our soules.

5. It helps our infirmities, makes (c) intercession for us, indites our prayers, inables us to pray fervently, faithfully, prevailingly to God for Grace, pardon and salvation.

6. It comforts, quiets, and supports mourning, doubting, drooping hearts.

7. It leads and keepeth Christians into, and in the way of holinesse, till they come to heaven, and enjoy eternall happinesse.

8. It sanctifieth and maketh Gods ordinances effectuall for the conviction and conversion of sinners.

Lastly, (to name no more) it dwelleth and abideth in all those that truly repent, believe, love, obey, fear, and serve God.

The Holy Ghost is compared and resembled in Scripture to divers things.

(a) *Deus est indivise unus in Trinite, et inconfuse trinus in unitate.* (b) *Sacramentum hoc venerandum non scrutandum quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse verò vita æterna.*

(c) Rom. 8. 26.

First, it's compared to (*d*) fire, and that in these respects.

(*d*) Jere. 23, 29. Acts 2. 3. Fire first heats, 2. shines, 3. ascends, 4. softens, and 5. refines drossy and hard things: so the Holy Ghost, 1. inflames our frozen hearts with love to God, and zeale for God. 2 It makes Christians shine in works of piety, justice, charity, mercy, and in holinesse of life. 3. It raiseth their naturally low-flying, or rather crawling affections from earthly things, and maketh them to mount, and fix them upon God, Christ, and heavenly things. 4. It turneth a heart of Adamant into a soft and tender heart of flesh. 5. It purgeth away a Christians drosse, it purifies him from his corruptions and filth.

(*e*) Ezech. 36. 25. Secondly, the Holy Ghost is compared to (*e*) water; for as water, 1. refreshes, 2. quenches, 3 cleanses, 4. fructifies: So the Spirit of God, comforts, cheares, and reviveth troubled, weary, languishing hearts. 2. It quencheth Gods fiery wrath, kindled and flaming out against transgressors in their terrors, spiritual desertion, trouble, & anguish of soul and conscience for their sins. 3 It cleanseth them from all filthiness both of flesh & spirit. 4. It makes them fruitful in every good work.

* John 3. 32. Thirdly, the Holy Ghost is compared to a * Dove: As Doves are 1. meek, for they have no gall; 2. innocent and harmlesse creatures; 3. Lovers of, and delighted with white houses to sit and roost in, *Amant alba tecta Columbæ*: So those Christians that have the spirit of God are, 1. free from malice, hatred, sinfull anger, envy, or however they mourn, and are exceedingly displeased with themselves for being otherwise. 2. The Holy Ghost makes them not only carefull to do no hurt or wrong to any, but also willing and desirous to do good unto others, especially spiritually, that is to their soules. 3. It makes their hearts pure and white by sprinkling the bloud of Christ upon them, and working godly sorrow in them, without which it will neither delight nor dwell in them, because sin unrepented of, makes the soul black, ugly, and filthy.

* Acts 2. 3. Fourthly, the holy Ghost is compared to * cloven fiery tongues, to teach us that our tongues must be cloven with Charity and fervency in our prayers: for 1. we must not only beg earnestly for mercy, but we must also praise the

Lord

Lord most heartily for his mercies; petition and thanksgiving must cleave them. 2. We must pray for both spiritualll and temporall mercies, these must again divide our tongues. 3. We must pray and cry mightily not only for pardon of sin, for the removal, or sanctification of afflictions, for grace and prosperity, to and for our selves, but for all others also. 4. We must pray not only that God would give us and others glory hereafter, but also that we and they may honour and glorifie God here. And certainly all those that have this glorious Spirit, have also not only their tongues, but their hearts too, thus cloven: with zeal, I mean for God, and love to their own and others souls.

Fifthly, the Holy Ghost is compared to a * Seal, because as Deeds and Conveyances are unable and ineffectual to settle, and assure those things conteined in them, being null and voyd in Law, till they be sealed: So we can have no sound, good, or clear Evidences, that our sins are forgiven us, that God is reconciled to us, that the Lord Jesus is our Jesus, and that our sou's shall be saved, till we be sealed by the Spirit of God. * Ephes. 1. 13.

Sixthly, the Holy Ghost is compared to * Earnest; for as Earnest is an argument and proof of an agreement betwixt man and man, for something to be delivered and given by one to another; and also an assurance that some other and greater thing shall be made good, and received, when that is given and taken: So by having the Earnest of the Spirit Christians are assured that now the Lord and they are agreed and reconciled, that they shall undoubtedly have his favour, blessing, grace here, and that they shall hereafter injoy eternall joy, and blisse with him for ever. * 2 Cor. 1. 22. and ch 4. v. 5.

Seventhly, the Holy Ghost is compared to † a Guide, because as Guides do, 1. Comfort, 2. direct, 3 defend, 4. keep those they travail with, from wandring, 5. accompany them and bring them to their Journeys end: So the spirit of God doth 1. wonderfully solace and rejoyce the hearts of tru Christians in their pilgrimage on earth. 2. It directs and sheweth them which is the sure good, and best way for them to go in. † John 16. 13.

3. It secures and delivers them from those enemies and dangers that lye in Ambush to surprize them, and are ready to seize upon them. 4. It keeps them from erring and straying in the broad, dangerous, yea deadly ways of sin, and leads them forward in the narrow, but safe and happy path of life.

And lastly, the Holy Ghost never leaves them finally, but conducts them with safety, joy, and comfort to their earnestly longed for, and desired home, Heaven.

These and such like are the bright, beautiful, and refreshing Beams, that ray from his glorious Sun, and dart consolation, exultation, peace, and felicity into the hearts of Gods people. These are the pure, reviving and pleasant streams that flow from this Fountain, or rather Ocean, into the souls of true Christians. These are the radiant, rich, yea precious and inestimable Jewels that embellish and adorn the Holy Spirits Mansion, a truely Gracious heart. Let us then sincerely desire, fervently beg, highly prize this Holy Spirit, and when ever it knocks at the door of our hearts by any holy motions, say as † *Laban* did to *Abrahams* Servant, *Come in thou blessed of the Lord; wherefore standest thou without? for I have prepared a room for thee.*

† Genes. 24. 31.

The Prayer.

O *Eternall, infinite, and incomprehensible Lord God, who art Three in One and One in Three most glorious Persons, distinguished but not divided: grant, I humbly beseech thee, that the Holy Ghost, the Spirit of Light, Truth and Life may illuminate all those that are darkened with Ignorance, and benighted in Superstition, with the glorious Beames of saving knowledge. Let it guide all those that wander in the by-paths of Errour, and Wickednesse into the safe way of Verity, and Holinesse. And let it quicken such as are dead in Trespasses and Sins, that those dry bones, those stinking Lazarusses*

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may rise, live and praise thee, Let it, O Lord, convince, convert, humble, purifie and regenerate those that are secure, profane, carnall and unclean, that so being sanctified by the Spirit of Christ they may be comfortably assured they are justified by the Merits of Christ. Let, good God, thy Holy Spirit excite, perswade, inable Christians to try, discern, and judge which is the true Spirit, the Spirit of Truth, that so they may not be deluded, but infallibly directed by it to choose, and to walk under the Conduct thereof, in the way of Holinesse that leads to happinesse. And do thou, O Lord, who art the Father of Spirits, give us all thy Holy Spirit, whereby we may be inabled to cry Abba Father, for thy Sons and our alone Saviours sake Jesus Christ. Amen.

Sine Spiritu Sancto nec lux, pax, puritas,
Sanctitas, nec gloria.

IV. *Of Sinne and Sinners.*

Tis the true and fruitfull mother of miseries: A *Pandoras* Box full of all reall deadly plagues and curses. Tis the poyson of the soul, rack of Conscience, the Bellows, fewell, oyle, that blow, kindle, and continue the fiery wrath of God burning against all obstinate perpetrators thereof. (*a*) Like *Homers Thersites* it's ugly without as well as within, having like the subtile cruell *Panther* a deformed head as well as a destructive deadly paw. Like *Judas* it kisses and betrayes us. Like *Ioab* it embraces, stabs, and kills at once. (*b*) It's like the *Caspian* Sea, which affords the sweetest waters, but breeds the greatest Serpents. The Preface of sin may be pleasure, its Exordium delight, but the Finis thereof will be punishment. At sins table, the first course may be contentment, but the second will be death. It may appear to our dim eyes a Dove, but if we once lodge it in our bosomes, or imbrace it, we shall finde it a serpent,

(*a*) Ho. Ilias β. p. 632.

(*b*) *Quint. Curtius lib.* 8 *p.* 154. Sin is like to the River *Nilus* whose streams do cause and produce a fruitfulnesse even to wonder, but yet it abounds with crocodiles wickednesse is sometimes prosperous, but its always dangerous, and without Repentance deadly.

serpent, that will both sting and kill us. Tis a Siren which allures us to our ruine; a Thiefe that robs us of our chiefest treasures, our choycest mercies, Gods favour, a saving interest in Christ, pardon of sin, peace of Conscience, grace & glory: It's the souls both Leprosie and murderer; Like the stone by the river *Meander* called λίθος σώφρων the sober stone which put into a mans bosome, would make him mad, it distracts us. Like that deaf-stone (which I have read is in *Scotland*) that one standing at one end of it can not hear what another saith standing at the other end thereof, it stops the ears of the Lord, that our Prayers cannot find audience, or acceptance with him. * Behold, the Lords hand is not shortned that it cannot save; neither his ear heavy that it cannot hear. But your iniquities have separated between you, and your God, and your sins have hid his face from you that he will not hear. (c) What *Phocion* the Athenian once said to the people of *Athens*, viz. All that ever you say and do dislikes me, God * saith and declareth to all wicked persons, whose both prayers, wayes, and thoughts are abominable to him, yea and their civill actions too, † for the ploughing of the wicked is sin, Sin it blots out all the characters of beauty, comelinesse, and amabilitie which God at first engraved upon the soul; it covers also the face of the soul (which was most fair and lovely till sin did spoil, blast, and soil it) with a black vail of deformity, and renders it loathsome, and ugly in the pure eye of God. It defaces, yea ruins the rarest piece of the whole Creation, the Epitome of the Universe, the wonder of Nature, the miracle of the world, Man. It not only poysons the lower springs of earthly injoyments, & turns blessings into curses, but like *Pharaohs* lean kine it devours & consumes those fat ones, riches, health, greatnesse, peace, plenty, and all * worldly prosperity. It also (which is a mischief infinitely greater then the other) dams up the current of those upper springs, grace, mercy, speciall love, salvation, so that the soul like the mountains of *Gilboa* hath no celestiall showres of holinesse, or reall happinesse rained upon it. It turned Paradise into a wilderness, and makes the world a Pest-house, when that too pregnant womb the hears

* Esay 59.1.2.

(c) Plutarch in ejus vita.

* Prov. 15. 8, 9. 26.

† Prov. 21.4.

* Read Deut. 28. chapt.

heart hath conceived Sin, by the Devill, who is the true Father thereof, it nourishes, feeds, and keeps it till it falls in travail of those cursed dreadful monstrous Twins, Guilt, and Misery, and then it's carried and laid down by death, and judgment in a bed of fire, and attended only with Devils, and Reprobates, without all possibility or hope of ever being delivered. It grieves Heaven, but makes Hell triumph. It's a tree that bears no other fruit but shame, sorrow, wrath, and death. Doe but wipe your eyes, and behold the ugly face of sin, in the Crystall glass of Gods word, and also in those red mirrors, the fearfull judgements, the dreadful vengeance of the *Lord* upon those pillars of salt, those miserable standing monuments of Gods hatred, and detestation, erected both in his word, and in the world; Impenitent transgressors; And lastly in the bloudy sufferings of Jesus Christ, and then if your hearts be not harder then an Adamant, or like the * *Leviathans*, as firm as a stone, yea as hard as a piece of the nether millstone, they will relent, and you will mourn, confesse, forsake, yea loath all sin. † It's the souls bloud-hound, which will hunt, pursue, overtake, and (as *Actaeon* was killed by his own dogs, as *Haman* was hanged upon his own Gibbet, as *Holofernes* was beheaded with his own sword) destroy it. Tis that *Jonas* in the ship of the soul which raises a terrible tempest of divine wrath against it, whereby it will be not only restlessly tossed upon the briny bitter Billows of fear, anguish, dejection, and perplexity, but also before the stone cease, (unlesse it be thrown over board, cast out of the heart, and life, by godly sorrow, and unfained repentance,) it will most certainly, and miserably be wrackt and perisht without hope, or help, in a boyling Sea of fire, and brimstone, which hath neither banks, nor bottome. For as (d) *Claudius* was murdered by *Agrippina* his wife, with that meat mixed by her with poison, which he most, and best loved: So those sins, wherein the wicked do most delight, and please themselves, will certainly (if they do not get their pardon in this life;) both poyson and kill their soule. Tis a truth equally sad, apparent, and prodigious, that there is no Creature in the world, so mercilesse,

* Job. 41. 24.

† Numb. 32. 23.

(d) *Leigh choyce observat. in the Life of Claudius, p. 102.*

or mischievous to its self, as a wicked man is. For it is an (e) Axiome in Philosophy, *Idem non agit corruptionem sui ipsius nisi per accidens.* Every thing naturally either desireth, or tends to its own preservation, perfection and felicity. But an impious profane Man, yea every impenitent sinner doth deliberately contrive, cunningly plot, diligently seek, industriously pursue, and most laboriously, yea, indefatigably indeavour to ruine both his body and soul for ever. He is a Wolf, a Devill to himself, (for he is his own adversary, his own tempter) as well as to others: Since he spends much time, useth many means, spares for no cost, and takes very great pains to go to Hell. So that (f) what the Common Souldier said unto *Marius* (who was in his youth a Cutler, but afterwards an Emperour) when he slew him, This is with the sword, which thy self hast made; God, men, Conscience and Satan may, yea will one day say, to every impenitent sinner, This sin of thine, thy pride, hypocrisie, drunkenness, thy profanenes, uncleaness, worldlyness, &c, which thou hast in thy youth and life committed, is the sharp & glittering sword with which the Lord of Hosts doth now pierce thy hardened heart through with sorrow, and kill thy sinfull soul. Tis the sole object of Gods eternall hatred. *Deo nihil est invisum, odiosum, execrabile, nisi malum.* It's a spiritual Gangræna which (if it be not cured by hearty repentance) will provoke the Lord to cut the soul off, with the sharp Revenging axe of Justice, and the two-edged sword of wrath from the body of Jesus Christ. What the Jews said of the golden Calf, (g) No punishment befalleth thee *Israel*, in which there is not an *Ounce* of this Calf, is most true of sin, it being certain that both temporall punishments, spiritual judgments, and eternall torments are procured by it, and that they have been, are, and will be inflicted by the Lord upon those that are wicked, as the just reward, and deserved wages of iniquitie; because sin like *Goliah* comes alwaies with an Army of *Philistines*, with woes, miseries, curses and troubles in the rear of it. And if men will suffer, or rather combine with, and help Satan to pinion themselves with the Cords of iniquitie, God will also (in his owne time) bind them

(e) *Bed. Axiom ex Arist. lib. 2. phys.*

(f) *Camerar. Hist. medit. lib. 1. p. 29.*

(g) *Godw. Jew. Antiq. lib. 4. p. 175.*

them with the fetters of afflictions, and hang them up as Spectacles of his just fury, in the Chains of Damnation. The counsell therefore of *Otho* 2. ought to be our practise, *Pacem, inquit, cum omnibus habe, bellum cum vitiis*; because we cannot make our peace with God, nor injoy that peace of God which passeth all understanding, unlesse we wage war, and maintain a couragious, constant fight till death, against sin, Satan, and our selves. If we would have the Lord our friend, and love us, we must be enemies to, and hate implacably every wicked way, and every evill thing. * If we mourn for sin here, we shall rejoyce hereafter, but if we rejoyce in sin here, we shall † grieve hereafter; because the short empty deceitful pleasures of sin, which are but (like the colours in the Rainbow) pleasures in appearance only, not in truth, or reality, in the end will sting and fill the heart with unspeakable, yea unconceivable horror and sorrow; for sin is neither (*h*) a gainful, nor an honorable, nor a pleasant thing, but the greatest calamitie in the world. Although then the distempered palat's of wicked men may at their first drinking a sugared draught of sinful delights, taste some * pleasantnesse, and honey therein, yet they will be sure to relish and find bitternesse, yea gall and wormwood at the bottome of the Cup. Besides, they cannot satisfie, but they will satiate them, and as at the first, they will be sick of Love, so ere long they will be sick of loathing (like * *Amnon*) even those dearest, fairest, *Tamars*, on which but even now they so passionately doted. *The Devill like a cunning cruell Master at first useth his Servants with seeming kindnesse, and bids them welcome*, he will not crosse, displease or deny them any thing, nor in any thing: but when he hath once got them into his workhouse, and ingaged them in his service, *then the condition of an Israelite in Ægypt, or a Galley slave in Turkey, or of a Christian in the Inquisition, is infinitely more desirable and comfortable then theirs.* When Satan first tempts men and women to drudge for him, to sin, he perswades them that the evill which he would have them act is so little, veniall, inconsiderable, that it hath no danger in it, and that they shall not fail to find, and receive either delight, advantage, or advancement, or all, (for he hides

* Matth. 5. 7.

* Job 20. 5.

(h) *Socrates Epist.* 7.

* Sin is like the River *Atheneus* whose upper waters were sweet & grateful, both towards the bottome brackish. For like the bloudy Sword of cruel war, it will be bitternesse in the end.

* 2 Sam. 13. 15-17.

hides his deadly hook with such baits, as he by his long experience finds are the likelyest to be swallowed by those he desires to catch, and resolves to kill) by the committing of it, and by this pulley he drawes them, with this screw he turns and winds them up to presume; In this hood put over the eies of their mind, he leads them, blindfold, quietly, easily, and securely to the very brink of the bottomlesse pit; for they go with him, as that more then foolish young wanton did with his unchast minion, † *Even as a Beast goeth to the slaughter, or as a foole to the correction of the stocks*: But when this bloudy Gaoler hath hung and lockt so many Irons upon his jocund, fearlesse, muffled, miserable Captives, that he is confident they cannot break Prison, nor make an escape, then he awakens them with thunder, and represents their wofull condition in the most grisly, terrible, dreadfull form, which he with all his skil and spite is able unto them, suggesting and telling them; That their sins are got above Gods mercy being too great to be pardoned, that since they have chosen him for their master, damnation must be their wages; that since they have given him the flowr of their youth, God will never accept the bran of their age; that the day of Grace is ended, and the door of mercy shut, & therefore it is in vain either to work or knock; that their sins have made them like stubble fully dry, & therefore God wil be a consuming fire to them; that they have walked so far, and so long in the broad way of death, that it's now too late to turn into the narrow way of life; that their iniquities have made them too filthy, for Gods pure eyes to pity them; that they have turned a deaf eare to their Makers commands, and therefore he will not now hear their cries; that they have both lockt and bolted the iron doors of their hearts against Christ, and therefore God will not open the gate of mercy to them; that they have sinned against infinite love, admirable patience, glorious light, &c. and therefore the Lord will now in fury both pour out the fullest vials of his dreadfull wrath upon them, and cast their souls into utter darknesse, that they have troden the precious bloud of Jesus Christ under their profane feet, and therefore God will never set a Crown of glory on their heads; that they

† Prov 7.22.

they have chosen to have their portion in this world, and therefore God will not give them an inheritance in Heaven. With these and such like Millstones of temptation which he strives to hang about the necks of their guilty, awakened, amazed, perplexed consciences, he both endeavours and hopes to sink and drown their souls in the Dead sea of despair. For our groans are the Devils musick, our sins his Banquet, our sufferings his solace, our torments his pleasure, our sorrow his Joy, our evills his both desire and satisfaction, our wickednesse his very wish, our destruction his delight, and our eternal ruine his Triumph. And our sins are those murdering peeces, wherewith this politick, cunning, active, cruell enemy of mankind both wounds, and kils so many immortal souls. They are the wheels of that Chariot wherein this Prince of the Aire rideth triumphing up and down the World, over vanquished, captivated, murdered men and women; They are the Rocks, and quick-sands which split, and swallow up so many millions of precious soule. It is then a dear bargain when men purchase a few, empty, transient delights, with infinite, endless pain, grief, torments; when they sell heaven, and their soule, to buy Hell; yet thus do all wicked prosane persons. *Brevis est quod delectat, aeternum quod cruciat*; for impenitent sinners shal be alwaies burning in streams, and drowning in flames, without all hope or possibility of ever being either drowned or consumed. Those that are truly wise will therefore fear Sinne. But a fool (for so the wisest of men, * *Salomon* calls every one that is wicked) makes a mock at it, sports with it, and like one that I have read of, *Joco venenum bibit, serio mortem obiit*, he drinks the poysoned waters of sin in jest, but murders his own soul in earnest. And as (i) *Cleopatra* killed her self with a little serpent called *Apis*: So wicked men do destroy themselves, not only with great Scarlet, and gross sins, but with little ones also, because the soul may be strangled with cords of vanity, as well as with the Cart-ropes of iniquitie. And the greatest wisest man in the world, if wicked, will, or however hath just cause when he dies to say, as *Nero* did, *Heu qualis Artifex pereo!* since if he

* Prov. 1. 7. 32.

(i) *Julius Cæsar was killed with daggers; Fabius was choaked with an hair; some have been killed with a plumb-stone, and others have been choaked with a bit of Cheese. And the least sin without Repentance will be deadly to the soul, because it's an offence and contempt done and committed against an infinite, pure, holy, just God.*

he be not rich in grace, and wise to salvation in this life, at his death he will find himself to have been the veriest Idiot, and the poorest Lazar that ever had a being upon Earth. What was said of *Domitian*; namely, That all those evils which were scattered in others met, and were united in him, is most true of sin, it being that *Ocean*, from which all those streams of miserie and mischief flow, which over whelm and destroy the ungodly. If sin reign, the man is dead, since Grace and sin like *Mezentius* his couples cannot live together. Like light and darknesse, Heaven and Hell, they are irreconcileable: so that what was at first said of those two Princes, *Conradine* of *Sicily*, and *Charles* of *Anjou*, and afterwards (k) applied to *Elizabeth Queen* of *England* and *Mary Queen* of *Scots*; The death of *Mary* is the Life of *Elizabeth*, and the Life of *Mary* the death of *Elizabeth*, is most true of them; for the life of piety is the death of iniquity, and the life of impiety is the death of Sanctity and the Soul. Besides all this both danger and misery to which a wicked person renders himself obnoxious by his sins, enough one would think to rouse, affright, and humble the most Atheistical wretch in the world, every impenitent transgressor doth yet add more fewell to the fire of Gods wrath, and more weight to the already insupportable burden of his sins by his ingrateefull, injurious, dishonourable undervaluing of Christ; for he prefers *Barabbas* before Jesus, his lusts before his Lord, and (which is a crime both most horrible, and abominable) Satan that roaring lyon who seeks daily to devour him, before his Saviour, the Lyon of the tribe of *Judah*, who laid down his life to deliver him: For Christ commands, and he rebels, Christ woo's, and he will not love, Christ knocks, and he will not open the door to him; but now let the Devill call, and he will run, let the Devill perswade, and he will obey, let the Devill knock by a temptation, and he will let him in, either at the gate or window, and rather then he shall be kept out, his ears, eyes, mouth, heart and all shall be unlocke for him. His condition is most sad, and wofull, for bloudy cut-throats are got into his house, his heart, yet he fears no danger, he is mortally sick, yet he feels no pain, death stands at the door, and

(k) *Camden Annal. of Q. Elizabeth, lib. 2. p. 142.*

and destruction is ready to come over his Threshold, and yet he sayes, Soul take thine ease: *Nihil enim est miserius misero se non miserante.* Let then all unholy ungratious men and women consider that if they do live and dye on earth fast asleep in a sinful * security, their souls will most certainly awaken in Hell, in unavoydable never dying misery; for if impiety and impenitency be the præmises, eternal damnation both of body and soul will be the conclusion. *Peccatum puniendum est aut a te, aut a deo; si punitur a te, tunc punitur sine te, si vero non punitur a te, tecum punietur.* To be merciful to sin is to be cruel to our selves, since he that loves and spares it doth not only lash, and wound, but * murder himself. Because as holiness is both a work, an incomparable felicity, and a reward; So sin, is both a Crime, a punishment and an Executioner to all unconverted offenders.

Pharoah's sins, as well as the Sea drowned him. * And *Corah's* swallowing down sin without repentance was the cause that the earth swallowed up him without example; for never did so many of her ungracious children as he & his wicked companions were (who was therefore most justly by God made wofully miserable in that dreadful destruction, because they was all wilfully guilty of that damnable Rebellion) fall down into her gaping, inlarged, new made mouth, slide, or rather tumble head-long into her empty, greedy stomack, & entrails, or lye down alive in her cold and mercilesse bosome before. O the misery and madnesse of a gracelesse Sinner! How can he expect or hope to escape the dreadful vengeance of God, that by his unkindnesse, unthanksfulnesse, and undutifulnesse to his heavenly Father hath most justly provoked the God of mercy to become his everlasting enemy. What the people of *Rome* said when they lamented the death of *Octavius Augustus*, he will most certainly when 'tis too late have cause in another sense to say, *Vtinam aut non* (l) *nasceretur aut non moreretur*, would he had never been born, or never dyed.

* *Quisquis desolationem non novit, nec Consolationem agnoscere potest et quisquis ignorat consolationem esse necessariam, super est ut non habeat gratiam Dei. Inde est quod homines seculi negotiis & flagitiis implicati dum miseriam non sentiunt nor attendunt misericordiam. Bern.*

* O Israel thou hast distroyed thy self Hosea 13. 9.

* Numb. 16. 32.

(l) *Aurel. Vict.*

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The Prayer.

O LORD, thou art a God infinite in all Divine perfections. Thou hast all things, and art all things eternally from, within, and unto thy most glorious self. Thou dost therefore want neither the praises nor the Services of either the most gracious Christians, or the most glorious Cherubims. The holinesse, praiers, and duties of Saints or Angels can add nothing to thy most transcendently divine Excellencies: Nor can the vices, vileneſſe, crimes, and Sinnes of men lessen, stain, or eclipse thy Glory. Yet such O Lord is thy miraculous condescension, thy wonderful, thy undeserved Compassion to the Bankrupted posterity of Adam, that thou art pleased not only to acquaint, but also to assure all those who walk humbly, conscientiously, holily before thee, and sincerely endeavour to praise thy great, and glorious name, that though they be but dust, ashes, and worms, yet they do honour and glorifie thy ever blessed Majesty. And although sin be so contrary to thy holy nature, opposite to thy righteous Laws, and Will, and loathsome in thy pure eye, that even the least sin is a great, yea an infinite offence, injury, and contempt done unto thee, and doth at once vex, load, and grieve thee: Yet such O Lord is thy never enough to be admired, acknowledged, or magnified mercy and patience to rebellious, self-polluting, poysoning, self-ruining Man, that thou dost not only forbear to punish, plague, and damne him, but thou art also pleased though he daily offend thee, and persist in his provocations of thee, and reject thy gracious tenders of peace, pardon and salvation to seek unto him, to intreat; yea by thy Ministers to importune and beseech him that he would be reconciled to thee, love, accept, imbrace thee, and thy offered mercy, that so thou mayest forgive, own, delight in him, deliver, and save him both from Wrath and Death. O Lord, let the riches of thy unparalleld goodnesse, long-sufferance, and forbearance lead us unto speedy, unfeigned, hearty Repentance. Let the serious consideration of the cursed, defiling, deforming, dammable nature of sin, the guilt whereof could not be expiated, nor the filth thereof purged away with any Sacrifice but the bloud and death of the only Sonne of God, Jesus Christ both God and Man, make us not only fear but tremble to com-

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mit the least evill. O let it pierce and break our hearts with Grief and Remorse to consider how we have pierced our Saviours very heart, and broken his most just and holy Commandements by our wilfully transgressing against him. Let O Lord our spirits melt, mourn, and bleed within us for our shedding and trampling under our profane feet without pity or sorrow that precious bloud of our dearest Saviour, which alone can cleanse and cure our defiled, wounded Souls. Whensoever we are tempted to commit any sinne, let us O Lord not only meditate and remember what it cost Christ to make our peace with a displeased God, to pay our debts, and to ransome our imbralled Souls, but let us also set before our eyes and look upon Jesus Christ, who never committed any sin, sweating, suffering, groaning, wounded, bleeding and dying for our Sins, that so we may in his unexampled and unexpressible miseries with the eyes of detestation and lamentation behold the danger, and desert of our own Iniquities. Let not sin, most holy God, be sweet, dear or delightfull to us, which was Gall and Vinegar, bitter, painful and deadly to Jesus Christ. O let the knowledge of thy power and purity awe and deterre us from evill, but chiefly let our frequent, serious, admiring and thankfull reflexions upon the bounty, mercy, and long-suffering of our gracious God, and the free, the infinite Love of Jesus Christ prevail with us, and make us both watchful and carefull to detest, decline, loath, leave, confesse, forsake and crucifie all our lusts and transgressions, and to love, honour, please, praise, and glorifie our God. And let us not imbrace, entertain, or welcome sinne into our hearts, and crucifie our blessed Saviour anymore, lest our bloudy cruelty both to him and our own souls deprive us for ever of Christ, Comfort, Grace and Glory. Amen.

Peccatum lethale est Venenum,
Quod delectat & necat.

V. *Of the World, and the brightest Jewell in its Crowne, Soveraignty.*

'Tis a fools Idol, a wise mans Inne; 'tis a storehouse of vanities, a shop full of gaudy but empty pots; a fair house haunted with evil Spirits; it's a maze, a desert, a disguised mockery, an Ocean of troubles, a pitfal to the rich, a burden to the poor, a traducer of the good, a deceiver of all that love and trust it. 'Tis a Garden enamelled with beautiful flowers, under which lurk deadly Serpents; a green, soft, pleasant walk, covered and bespread with nets and snares; a path like that of a *Heliogabalus*, strawed with the powder and dust of Gold and silver, but leading to a Gibbet. A sweet spring set round with lime-twigs; a stately wealthy Citie infected with the plague. 'Tis the body's Paradise, but a Purgatory to the soul. 'Tis a painted, treacherous Harlot, which allures, invites, but destroys her Lovers: a tender Nurse to vice, dandling it upon her knees of Pleasure and Profit, but a step-mother which hates and strangles vertue; 'Tis a die pit, a broken Cistern, in a drought, an empty cloud, a Feast in a dream, and without Christ (as one said of her dead husband) a cold armful. And as for Soveraignty (though it be the Acme of an ambitious mans desires, and felicity, his God, his Christ, and his all in all, yet) it's but a Crown sparkling with Jewels, and lined with thorns: It's very glorious indeed, bnt withall so heavy that it maketh both their heads and hearts to ake with cares, and troubles who wear it. (*b*) *Saturninus* being invested with the Imperial Robes by the Souldiers whether he would or no, with tears in his eyes, said thus unto them; Friends, you know not what an evill it is to command, Javelings and Swords hang

(a) *Speed Chron p.* 118.

(b) *Camerar. Hist. Medit. lib.* 3. *p.* 159.

hang over our heads, pikes are bent on every side against us, our guides do make us agast, we fear them who accompany us, there is no savour in our meats, no safety in our waies *&c.* In making me your Soveraign, you draw me into the Jaws of death. And therefore when the *Romans* had dispoiled *Antiochus* of all *Asia*, he gave them hearty thanks (*c*) saying they had freed him of many insupportable Cares. The world 'tis a pit covered with leaves; she doth boast her self to be rich, and to be able to give her Servants the Livery, her favorites the reward, and her Children the portions of wealth, honour, contentment, happinesse, prosperity; but when a true Inventory of all she hath is taken by her Heirs, the greatest Potentates, and wealthiest worldlings, the *Summa totalis* amounts only to Vanity and Vexation of spirit. She seems to have a treasury full of precious things, but when it is opened and viewed, it will be found (just like the Trunks of that vain glorious Cardinal *Campejus*, with his twenty Mules carried through *Cheap-side*, for ostentation, to win him admiration, and to gain him an high esteem, amongst the people, that yet had in stead of gold, and silver, and rarities, only bits of bread, pieces of broken meat, Horse-shoes, bones, old boots, eggs, and shoes, *&c.* in them) to have nothing that is truely good, excellent or desirable in it. (*d*) *Charles* great Grand-father to *Ferdinand King* of *Arragon*, and *Sicilia*, a little before his death, with great anguish of spirit (looking upon those who stood about him) cryed out, O how vain are the thoughts of men! O wretched they that aspire to the glory of the world, that desire nothing but riches, pomp and dignity! O how happy is the condition of poor men, and how safe and pleasant is their life, that eat their bread with the sweat of their brows, and that live by the labour of their hands! miserable I, what good doth my Kingdome to me? What do my Subjects, and the service of so many men profit me? What have they gained me? much travail and turmoil, and infinite dangers both of body and soul, without the enjoying of so much as one good day. Miserable and wretched I, that so late came to know the deceitfulnesse of the world! How much better had

Nemo tam humilis est qui pœnam vel summi hominis sperare non possit. Seneca de Ira lib. 1.

(*c*) *Brathwait Survey of Hist.*

(*d*) *Lucius Marineus Span. Hist. lib. 18. et Camerar.*

I lived, if in stead of a Scepter I had wielded a hedging Bill, and if of a King I had soon made my self a Clown. And yet the besotted Idolaters thereof say of this world as (e) *Metzuma* an *Indian Prince* did, *Bonum est esse hic*, It's good to be here, although her best beloved Children are sure when they sit in her Lap to have thorns for their Cushion, and when they lean upon her Bosome to lay their heads on a Serpent. The Sun of this world (which is the wicked mans Heaven) is prosperity, the Moon mutability. Besides, true contentment or pleasure seldome dwell in the same house with greatness. (f) It's reported the Emperor *Charles* the 5th. used to say, that after he had resigned the Empire, he had tasted more pleasure and contentment in his Monasticall retiredness in one day, then he found in, or reaped from the Seeds, and harvest of all his Victories and triumphs, which had made him be esteemed happy above all other Princes. (g) *Quid enim aliud est potentia, quam speciosa molestia?* The world is the greatest cheat, for there is nothing in it, that can satisfie, sanctifie or save our souls, or that can make us truly wise, holy, or happy, though it pretend to afford them all. (h) *Marcus Aurelius*, who was both an eminent Philosopher, a victorious Commander, and a prosperous Emperor, after many years injoyment of his Throne, with all worldly both glory and felicity, being at length summoned to appear before the King of Kings, upon his death-bed said: Of all that I have had, possessed, enjoyed, attained in this world, I have now only two things, to wit, pain for that I have offended the Gods, and sorrow for that time which I have consumed in Vices. And the glasse of his life being almost runne, he cryed out; O miserable man that I am, in a short time of all that I have enjoyed in this life, I shall with me carry nothing but my winding sheet. The experience of its vanitie, emptinesse, deceitfulnesse, made (i) *Sebastian Foscarinus* sometimes Duke of *Venice* command this inscription to be writ upon his Tomb, *Hear O ye Venetians, and I will tell you what is the best thing in the World, To contemne it.* I leave thee (said a dying Emperor to his Son) in leaving thee my Empire, poverty, labour, wars, enemies, sorrow, and in a place where

(e) Burton Melanch.

(f) Carrerar. lib. 3. p. 163.

(g) Ludovicus Vives.

(h) Marc. Aurelius. Dial of Princes.

(i) Burt. Melanch.

thou

thou wilt have alwaies something to bewaile. The world 'tis nothing but a floating Island: a Sea (like *Euripus*,) always ebbing and flowing: a wheele wherein you may see the uttermost spoake of greatnesse, and Soveraignty on the ground with one turn of the hand of providence(*k*) I once saw (saith *Comines*) *Henry Holland Duke* of *Excester* runne on foot bare-legged after the Duke of *Burgundies* train, begging his bread for Gods sake. King *Henry* the 3. King of *England* told some whose bounty he craved, that it was more Charity to relieve him with money, then one that went begging from door to door; (*l*) *Marius uno die factus est Imperator, altero imperavit, tertio interfectus est a gregario Militi.* (m) *Licinius Valerianus* the greatest Monarch in the world, to whom all nations did homage, was both vanquished, and taken prisoner, by *Sapor* King of *Persia*, who caused him to bow down his neck and back; for himself thereon to tread, and mount into his saddle, and afterwards his skin was fleaed off, he being alive.

(k) *Speed. chron. p.* 625.

(l) *Camerar.*

(m) *Speed. Chron. p.* 135. 153.

Lastly, that I may not present a meal in stead of a tast, and so turn delight into trouble, or appetite into satiety and loathing, (*n*) *Bajazet* was in the morning a glorious mighty Emperour, but ere night, he was a miserable Captive, and fell so low from off those highest pinacles, Empire and Majesty, as to become *Tamerlanes* footstool. The wise, valiant and victorious *Romanes* were so sensible of the danger and inconstancy of the highest worldly honour, and the greatest earthly felicity, that in their triumphs the Generall or Emperour that rode in honour through the City of *Rome*, with the principal of his enemies bound in Chains behind his chariot, had alwaies a servant running along by him with this Corrective of his Glory, *Respice post te, hominem memento te.* As if he had said, Look behind thee, and in those truest faithfull Mirrors set by the angry (yet most just) hand of providence, in a sable frame, thou shalt clearly see the vanity, (*o*) mutability, misery of all terrestrial greatnesse, glory and prosperitie. For those Captives who adorn thy Triumph may be thy executioners. Those ratling chains which are now thy musick, may become bells to ring thy passing peal.

(n) *Knolls Turkish Hist.*

(o) When *Pompey*'s head was presented to *Julius Cæsar* he wept bitterly, saying; I lament *Pompey*'s fall and fear mine own Fortune. *Leigh. Choice Obser. p.* 17.

That Chariot wherein thou now rideſt in ſo much ſtate, may be the Coffin wherein before night thou maye ſt be carried to thy grave; and thoſe friends which now ſo much rejoyce at thy dearly earned, or purchaſed honour, may be to day ſad mourners at thy Funerall. Thou dwelleſt but in a houſe of clay, whoſe foundation is in the duſt, and therefore muſt lie levell ſuddenly with the Earth, although at preſent thou art rear'd up to ſuch a height, and built ſo many ſtories higher then thoſe feeble, tottering and rotten ſupporters of thy pomp, thoſe unwilling, mourning, miſerable witneſſes of thy dangerous Exaltations. Remember thou art but a man, thy victory cannot deifie thee, nor conquer thy mortality; nor can thy triumph protect, or ſecure thee from being vanquiſhed and led into captivity by death. * *Seianus* fell ſuddenly from thoſe ſlippery Battlements wherethou now ſtandeſt, both reeling and giddie; Let not therefore thy ſucceſs or Eminency make thee forget either thine own frailty, or their inconſtancy, ſince calamity ſtands at that door, where Securitie is Porter to the houſe; fearleſſe greatneſſe, and blind, preſumptuous proſperitie, being like that (*p*) Sea wherein ſhips uſe to be caſt away in the midſt of a Calme. Crowns then are not ſo bright as burdenſome, nor ſo glorious as dangerous, nor ſo pleaſing as they are painful to thoſe that owne & carry them. The ſad experience whereof made that potent King *Seleucus* often to ſay, * That if a man knew with what cares a Diadem was clogged, he would not take it up, though it lay in the duſt. If then either Subjects knew how dearly Princes buy their power, or Princes, how ſweet, comfortable, and happy a thing it is to live in quiet, free from cares, * fears, dangers, Jealouſie, (thoſe evill ſpirits, which alwaies haunt, affright, vex, torment and imbitter greatneſſe) Subjects would pity their rulers, aod Kings would envy their Subjects; For without a ſaving intereſt in the Sun of Righteouſneſſe Jeſus Chriſt, the mightieſt Monarchs both live and dye, in a black, perplexing, afflicting night of trouble, diſtraction and miſery, notwithſtanding all the Stars of Pomp, Power and Wealth, which ſhine, or rather glimmer in the firmament of Soveraignty. The whole world is not able to give the ſoul one ſatisfying meal

* *Mortalia eminent, cadunt, deteruntur, creſcunt, exhauriuntur, implentur Divinorum una natura eſt. Sen. Epiſt. 66. 645.*

p Ariſt. Problem Sect. 13. Queſt. 5.

* *Thorne* is the Anagram of *Throne*. Mihi credite, mori mallem quam imperare. *Otho.*

* *Timeo inculcatoritus aditus, timeo ipſos cuſtodes. Tiberius.*

meale, much more unable is she then to feast it. She may spread and cover her table with variety of costly, curious, dainty dishes, but she serves them up with such bitter, unsavory, yea deadly sauces, that her best and kindest treatment of her noblest, dearest friends, proves either their sicknesse, or death. Her guests sit down indeed to a rare, a pleasant banquet, but swords hang over their heads, tyed to nothing but single horse-hairs. What contentment or delight then can it afford, or they receive and enjoy, when they know not whether they shall live or die, feast or perish at her board? *Luther* calls the *Turkish* Empire nothing but a crumb given by the Master of the family (God Almighty) to dogs. The World like a Lottery gives a hundred blanks for one prize, to those that venture their whole estates, even body, soul, name and posterity at it. And if any one doe happen to draw out a Throne, yet will not that reimburse him, or pay his Bill of charges which he hath laid out for it, * because when he hath gotten it, he's not sure to injoy it. For the strongest Kingdomes are but tottering Fabricks, whose foundations are laid (though they dig never so deep) in sand. And although they may seem to be founded on a Rock, or to be so deeply rooted, as that they need not fear a period, nor that they shall be overturned, or swallowed up, by either the most furious tempest of Forraign Invasions, or the raging, inexorable Billows of domestick divisions and intestine Rebellions, yet (q) *dies, hora, momentum sufficit evertendis iis dominationibus quæ Adamantinis radicibus videbantur esse fundatæ.* But this innate, inevitable, insuperable not only mutability, but also mortality of Kingdoms, as well as * Kings (which yet is enough to render the sweetest earthly enjoyments, and comforts that the cousening deluding world can afford, to those who have the greatest interest in her, and share of her, both sowr, flat, and dead, to the intellectuall palat of a truly wise man) is not either the only Ghost that disquiets, or misery that waits and attends upon Empire, from its Birth, to its buriall, from its Cradle, to its Coffin; For the Alpes of honour and greatnesse are ascended always by the troublesome steps of danger, † drudgery, difficulty, and

* *Fortuna vitrea est, quæ cum splendet frangitur.*

(q) *Sir Walter Raleigh* preface to his Hist. of the World.

* *Nonne tellurisives tantum cubiti te expectant? Basil.*

Magna servitus est magna fortuna. Seneca de Beneficiis vitæ ad Paulinum.

and too often also by the fatall stairs of Treachery, Tyranny, and Impiety. And when such men after all their sweating, toiling and striving, do get up to the top of them,' tis true they have a delightfull prospect, but withall they perceive and finde, that they do stand upon (r) a dangerous præcipice, and that it will cost them no lesse care and vigilancie to preserve themselves from falling into the bottomlesse gulf of Ruine, then it did pains and perils to attain that which they are now assured has more vexation, then satisfaction, more thorns then Roses, and more Gall then Honey in it. To arise to honour, it is enough that the body sweat water, but to maintain it, it is necessary that the heart weep bloud, said *Sophia* the *Emperesse* to *Tiberius*. Thou wilt not deny, said one to *Alexander* the great, that all which thou hast in thy Conquest gotten is little, and that the quietnesse which thou hast lost is much; the Realms which thou hast subdued are many, but the cares, sighs, thoughts, which thou hast heaped upon thy heart are infinite: for the Gods do seldome suffer them to injoy that quietly in peace, which they have unjustly gotten in warre. (s) Kings like to heavenly bodies have much veneration, but no rest, for the choycest and best refined treasures, or favours which the world hath to bestow upon her eldest sons, are but Δῶρα ἄδωρα Giftless gifts, nor doth she only deceive her Favourites, but destroy them also, even by advancing of them, the price which they usually pay for their worldly felicity, being not only temporal calamities, but too often eternal miseries. For dignity is not only often, but most commonly the moth of vertue, honour the Canker of honestie, power the poyson of piety, and greatnesse is too frequently the death of goodnesse. (t) The difficulty is so great of conjoyning graciousnesse with greatnesse, that is next to an impossibility; and their conjunction so rare, that they are next to inconsistent. To have a heart taken up with Christ and heaven, when we have health and abundance in the world, is neither easie nor ordinary. (u) *Pius quintus dixisse fertur, Cum essem religiosus sperabam bene de salute animæ, Cardinalis factus extimui, Pontifex Creatus pene despero. Quid igitur insanius quam pro momentanea felicitate æternis*

(r) *Domitian* said, That the condition of Princes was most miserable who could not be credited touching a conspiracy plainly detected unless they were first slain.

(s) *Bacon Essai.* 39. *p.* 105.

(t) Mr. *Baxter* Saints everlasting rest. *p.* 78.

(u) *Onuphrius.*

te

te mancipare supplicii. 'Tis a madnesse even to miracle to lose eternal blisse and glory, to gain temporal, withering honour, and mundane felicity.

The Prayer.

O LORD, thou art that God who didst both create this beautifull World out of nothing, and dost know that there is nothing in this bewitching, beguiling, insnaring, intangling World, that can either afford the Soul of man any real Comforts, or make it truly happy. For if thou but frown, chide, hide thy face, or manifest the least displeasure against us, all the lower springs of Creature-comforts will immediately fail, dry up, disappoint, deceive us; and like the early dew, or morning Clouds, consume, fly away, and vanish before the heat and wind of thy fiery wrath, and fierce, fearful, irresistible Indignation. Let therefore Christians, O Lord, I beseech thee, that know the greatness, the terriblenesse of thy Power, admire thine omnipotency, adore thy wisdome, praise thy goodnesse, tremble at thy wrath, strive for Heaven, and contemn the World. Let them, O Lord, prefer Goodnesse before Greatness, Holinesse before Honour, Piety above Pleasure, and Righteousnesse beyond Riches. Let them not ship-wrack their Consciences or destroy their Souls for Dominion. Let not their Ambition to be great men make them forget, neglect, or cease to be Christians, and good men. Let them study and endeavour more earnestly to command their own rebellious hearts, to govern aright their unruly passions, to get their misplaced Affections unnailed, and their head-strong traiterous Lusts subdued, then to obtain Authority or Dignity amongst Men. And let them account it a greater happinesse, mercy, advancement, glory to be Loyall, faithfull, dutifull Subjects and Servants to Jesus Christ, then to be Soveraigns over Kingdomes. Let not their eyes be blinded with the Splendour of power, nor dazled with the Lustre of Honour, nor their hearts and affections lime-twigg'd by an inordinate, sinfull Love of Wealth, or Greatnesse, that so their rise may not prove their ruine, their exaltation their destruction, their power their poyson; and that so their temporall Eminency, and momentany Felicity may not usher them unto, ingulph and suck them into, or both

 sadly,

sadly, suddenly, unexpectedly, and unpreparedly end in ever enduring misery. Amen.

Mundus delectat, decipit, destruit.

VI. *Of Loyalty, and Rebellion.*

THAT Kings (whose Originall in *England* is beyond the Memory of History) whether good or bad, do derive, and receive their Authority immediately from God: That Subjects do justly, and indispensably owe both submission, and subjection unto them: And that God hath placed them so far beyond the power, and so high above the reach of their Subjects cruel, unjust, ingrateful, when (against them) armed hands, that they are accountable to himself only for their Actions; are Truths so bright, so evident, that we may run, and read them confirmed by the sacred Scriptures, asserted by the pens of learned men, and sealed with the bloud of pious Christians in all Ages. * *By me* (saith God) *Kings reign.* † *He removeth Kings and setteth Kings up.* * *The God of Heaven* (saith *Daniel* to *Nebuchadnezzar* a wicked King) *hath given thee a Kingdome, power, and strength, and glory.* 2. *Touch not mine anointed,* saies *David* a man after Gods own heart, whose Counsel and Command to others was his own * practise, as well as Duty. Nor are we only inhibited to oppose or resist him, for *there is no rising up against him*, sayes wise * *Agur*: But which is yet more, we are prohibited by † words to question him, much more then certainly it is unlawful, and sinful for his Subjects to depose, or with Swords to murder him. Holy *Augustine* tells us that Kings have their Kingdomes from God, not from men. *Solus verus Deus dat regna terrena bonis & malis.* Famous *Bracton* saith positively, *Rex non habet superiorem nisi Deum*; The King hath no superiour but God. The Oath of

* Prov. 8.15.
† Dan. 2. 21.
* Dan. 2. 37.
‡ 1 Sam. 24. 5.
* Prov. 30. 31.
† Eccles. 8. 4. Who may say to a King, what dost thou?

of Supremacy which we take both as lawful, and necessary, hath these expresse words in it: The Kings Highnesse is the only Supream Governour of this Realm, and all other his Highnesses Dominions and Countreys, as well in all spiritu-all, or Ecclesiastical things, or Causes, as Temporal, *&c.* And Lastly, our (*a*) Law saith, That none shall be arrested, imprisoned, disseized of their Estates, deprived of his Liberty, banished, or otherwise destroyed, but by the verdict of his equalls, and the Law of the Land. This *Magna Charta* was granted, enacted, confirmed by the Kings of *England*, from whom this, and all other Laws receive their life and being. For he is *Anima Legis*, his *Fiat* animates and quickens them; without it Bils are but breathless Embryo's: where or whence then have we any Law, or just power to restrain, imprison, arraign, condemn, banish or to destroy our Sacred Soveraign; who hath no peers, no equals within his Dominions?

(a) *Magn. Char.* 29.

Thirdly, this truth, That Christians ought not to resist, or Rebell against their Kings, though Pagans, Papists, or Tyrants, hath been subscribed by millions of them with their Bloud, not only under the ten *Romane* most barbarous persecutions by those Heathenish Monsters, when so many of them were slaughtered that there were for every day in the year (saith St. *Jerom*) 5000 Martyrs: But this was also the judgment, and practise of our English Martyrs in Queen *Maries* dayes. The fire of Loyalty burned in their hearts, and flamed out at their mouths in Christian exhortations, and perswasions of the Spectators to Allegiance, and obedience unto the King and Queen, when they were unjustly by their Authority, Command, or permission condemned, sentenced to be burned, and when that cruell Sentence was ready to be executed by remorsless men, or rather Tygers upon them. (*b*) Bishop *Cranmer* a little before his Martyrdome in his last words to the people said thus: I exhort you that next under God you obey your King and Queen (viz. *Philip* and *Mary*) willingly and gladly, without murmuring or grudging, not for fear of them only, but much more for the fear of God, Knowing that they be Gods Ministers appointed by God to rule, and govern you: and therefore whosoever

(b) Fox Book of Martyrs. *vol.* 3 *p.* 665.

soever resisteth them, resisteth the ordinance of God. Authority is Gods creature; Monarchy is a divine Institution, not the work or Child of men; Loyalty therefore is our duty, and at once the comfort, and the character of Christians, and reall piety. The spirit of truth hath joined *Fear God*, and *honour the King* together, true Christians therefore dare not attempt either to divide, or divorce them. And as they have no warrant for it, but a plain, a peremptory Command against it: so neither is there any either wisdome or safety in doing of it. For Loyalty is not only the Mother, but the Nurse of Peace. And peace is the Magazine, the Mine, Root and Spring of plenty, safety, prosperity and all temporall felicity. Rebellion is the source of desolation. Successfull Traitors, are usually most cruell Tyrants. * Vsurpers are commonly Oppressors. Their victories make them bloudy and miserable Captives to their brutish lusts and passions which overcome and enslave them. *Ira, Superbia, Crudelitas, Furor, Rabies sunt victoriæ Comites, & victorum hostes, a quibus sæpe Clarissimi victores turpissime victi sunt*, saith *Petrarch*, and we can sadly say we have found his words most true. Can we expect or hope that those Wolves which worrey the Shepherd, will love, spare, or defend the Sheep? That such as thirst for bloud, struggle for Thrones, and court the possessions of others, will desire peace, execute Justice, or delight in mercy? If conscience then do not, prudence should perswade us not only to hate Treason, but also to decline, yea to detest all Communion, Concurrence, and correspondency with Traytors. By wofull experience we now know (though the widest, broadest words, and the highest the most eloquent language are too narrow, low and flat fully to expresse it) how great, how grievous a Judgment, & Calamitie it is to have no King in *Israel*. Have we not seen since the Crown did fall from our head because we had sinned against the Lord, such things acted amongst us as we cannot but tremble to hear, and abhor to think of? Have we not had such *Nero's* as did with delight, inhumanity, and impiety rip up the Bowels of their Mother, murder their gracious Father, and endeavour with cunning, cruelty and indefatigableness.

* *Nemo unquam imperium malis artibus quæsitum bene exercuit. Tacit.*

fatigableness to ruine at once both the Church and State? So that we may say of some of their Fathers, as the *Romanes* did of him when he commanded a Boy to be so cut as to make him an artificial Woman, Would *Nero's* Father had had such a Wife: Since (*c*) what was said of *Lucius* the King of *Britain*, may be too truly affirmed of them; namely, That they had been happy if they had not left a Son behind them, because their Children (as *Lampridius* said of *Commodus*) have lived for the Subjects mischief and their own shame. We have been taught (but we have paid exceeding dear for our Learning) the difference betwixt being governed by Lambs, and Lions. Let us therefore prize Gods mercies whilest we enjoy them, lest our sufferings and sorrows show us the hainousnesse of our Sinne, in slighting, and rejecting of them. And let us not only professe Loyalty with our lips, but let us carefully, really, constantly express it in our Lives to our Sacred Soveraign, it being both pleasing to God, and profitable to our selves to be obedient, faithfull Subjects. For Allegiance is the faithfull Life-guard, the invincible Rampart both of King and people. 'Tis that sweet smell * which kill's Vultures, I mean forraign, and Domestick Enemies. 'Tis that Hoop, that Ring, which keeps Cormorants, Avaritious, Ambitious men from devouring of us. 'Tis that Muzzle, that Chain, which ties up and hinders those cruell wilde Beasts, Factious, Aspiring, Traiterous Incendiaries, from tearing in peeces, preying on, and kindling amongst us the consuming, fearful fire of Civil Warre, which (*e*) like the Trojan horse) hath ever an Army of Plagues, Miseries, and Calamities in the Belly of it. 'Tis that musick which drives away the evill spirit of Division from us. The King is the Head, Husband, Father, Lord of his people: 'Tis therefore against Piety, Nature, Law, Reason, Gratitude, for those that are his Members, Wife, Children, Subjects, Servants to injure, resist, or Rebell against him. 'Tis an odious, infamous, damnable Crime to conspire against him that protects us to endeavour his Ruine that is exposed to daily, yea hourly cares, dangers, troubles, to screen, shield, preserve us, and wickedly to violate those Sacred Oaths which we have solemnly taken.

(*c*) *Speed chron.* p. 103.

* 'Tis said that sweet smells wil kill Vultures, and revive Doves. Armsare the defence of Tyrants, and therefore the unsavory smell of Gunpowder is delightful, but the odoriferous savour of peace is distastful, yea deadly to them.

taken to expresse our Allegiance by a Christian sincere obedience unto him. Though he be a bad King that rules us, yet we ought to be good, dutiful, loyal Subjects. For whether he be Merciful, or Cruell, Righteous, or Impious, Just, or Tyrannical, God doth † ordain, send, set up, and * give him his Kingdome. He that gave Soveraignty to *Augustus*, gave it also to *Nero*. He that gave it to the *Vespasions*, Father and Son, sweetest Emperors, gave it also to *Domitian* that bloudy Monster. In a word, he that gave it to Christian *Constantine*, gave it also to *Julian* the Apostate, saith St. *Augustine*. We are therefore strongly obliged (He being Gods Vice-gerent on earth) whether he be good or evill, to reverence, not resist him to * pray for him, not to plot against him, to fear, not to fight him. Yea so tender, jealous, and careful is the Lord of Kings, that in his holy Word he doth not only forbid us † to speak evill of our Lawful Soveraign, but also to think, or † wish any evill to him. (*d*) And the Law of *England* hath made it high Treason for any one, or all his Subjects but to imagine his Death: Much more certainly then are we forbidden to do any evill to our King, to take up Arms against him, and to seize, apprehend, imprison, Arraign, Condemn, Murder him. Our Law saith the King can do no wrong, it must needs be then against all right, reason, justice, equity, Conscience, that he should suffer any wrong by or from his Subjects who cannot attempt his destruction without being guilty of Treason, nor act it (unlesse they repent) without Damnation. God sayes † we must submit to him, how then can we justifie our selves in rising up against him? Let us therefore not only esteem Gods command our Duty, but let us make it our delight, care and resolution inviolably to observe it. Let us remember and consider that Loyalty is pleasing to God, an honour to Religion, a Bulwark against forraign invasions, & an Antidote against the stinging, killing power of the Law; but that Rebellion * is as the sinne of Witch-craft, which is death without mercy by the Lawes both of † God and Man. 'Tis a crimson sluce pull'd up to let in Confusion together with all other imaginable, yea unexpressible miseries upon a people. 'Tis a bloudy-

† Rom. 13. 1.
* Dan. 4. 32.
* 1 Tim. 2. 1.
† Exod. 22. 28.
* Eccles. 10. 20
(*d*) Cap. 25. E. 3.
† 2 Pet. 2. 13. 17.
* 1 Sam. 15. 23.
† Levit. 20. 17.

dy Flux that often destroyes, but alwaies extreamly weakens that Body politick, that unwise, unhappy Kingdome which is diseased, and afflicted with it. 'Tis that furious Wild-fire, which quickly turns the strongest, the best built and the most flourishing Nation into Ashes. Tis a Cart-rope of Iniquity, that draws down Gods heaviest Judgments upon a People. Tis a dagger that stabs Religion to the very heart, and lets out the Life-bloud thereof. Tis a sword that cuts the Sinews and ligaments of Love, Unity, Honesty, Justice, Mercy, and Piety asunder. 'Tis the Devils grand Engine, wherewith he batters down the Throne and Temple of Christ in a State, & the means he uses to erect his own Kingdome upon their Ruins. 'Tis the broad way to Poverty, Infamy, Death, and Damnation. The Triumphs of Traitors are nothing but glorious Chariots wherein Satan drives them securely, furiously, suddainly to destruction Their most eminent Conquests are only barbarous, successful Murders, publick Robberies, and short-lived prosperous Impieties. For Rebells (like blind *Samson*) do alwaies pull down Ruine either upon their own, or upon their Posterities heads, or both. Their Victories do but multiply at once their Iniquities and Calamities. God abhors them, good men detest them, Vengeance pursues them, their scarlet Crimes cry aloud for Plagues to be inflicted on them, and their deserved Execution is often as strange, sodain and unexpected, as their wicked, horrid, cursed practises are loathsome in the eye of God, and odious to all gratious, honest men. And that you may see what signal marks of Infamy, Misery, Indignation, and Detestation, the King of Kings, God Almighty hath visibly set upon Traitors, I shal present you with a few instances of his severe, yet most righteous dealings with them, and the uufortunate Children of some of them. Was not *Absalom* justly, and strangely punished? That head which contrived the sin, cut off the sinner, for his Hair became his Halter; he hanged by it upon an unexpected Gallow-tree and so perished. † The Servants of *Joash* conspired against him, and slew him: * But *Amaziah* so soon as he was confirmed in the Kingdome slew those wicked Servants that murdered his Father. *Julius Cæsars* Butchers came

† 2 Kings. 12. 20.

* 2 Kings 14. 5.

came all of them to untimely Deaths, and some of them were cut off by their own hand with those very Weapons wherewith they killed him. But since I need not travaile out of *England* to fetch examples of this kind, I shall offer a few of our own to your view and serious perusall. King *Henry* the 6th. was deprived of his Kingdome, and together with his young Son *Edward* imprisoned, and put to death by King *Edward* the 4th. King *Edward* the 4th. died not without suspicion of poyson. After his death his two Sons were imprisoned, and murdered in the *Tower* by their bloudy Uncle the cruell Duke of *Glocester*, who being a Tyrannical Usurper was encountred, and justly slain in *Bosworth* Fields by *Henry* the 7th. King *Henry* the 1t. (an Usurper) had only one Son and one Daughter: his Son *William* was drowned in his passage from *Normandy*; his Daughter *Maud* was disinherited by *Stephen* of her *Birthright*; and *Eustace* the only Son of King *Stephen*, died mad in his Fathers life-time. But that *English Judas*, *Machiavil*, *Ravillack*, *Cromwell*, though he deserve to lead the Van of all *Heathenish*, *Atheistical*, *Perjur'd*, *Jesuitical Traitors*, shall bring up the Rear of these Odious, Execrable Examples. He murdered his Gracious Soveraign, Exiled his pious Son, enslaved his Fellow-Subjects, shed abundance of innocent Bloud, Tyrannized over Three Kingdoms, Nursed Heresies, protected, and promoted Traytors, justified Rebellion, designed, laboured, and endeavoured to extirpate Monarchy together with all the *Royall Progeny* of our late blessed *King of ever glorious Memory*. This is that *Cromwel* of whom (as of most Tyrants) that may be truly affirmed which *Florus* saith of Beasts, (sc.) *Maxime mortiferi esse solent morsus morientium bestiarum*: for usually the Older the Crueller, the nearer their end, and destruction, the bloudier, and more barbarous they are. His name stinks worse then his rotten carcasse, his memory is loathsome to all honest hearts, and his Children who had built their nests amongst the Stars are tumbled down by the angry Arme of a just God, and do now lie level with the surface of the earth, not so much as a branch, sprout, or stump of that hollow, rotten tree remaining either in power, or honour. So true is that of *Curtius*, *Nulla*

la quæsita scelere potentia est diuturna. Thus we see that Rebellion kindles such a Fire as will not be quenched till either the Traytors themselves or their miserable posterity be consumed. The joy of Hypocrites is but for a moment, and the triumphing of the wicked is short, saith *Zophar*. Since I began to write, God hath effected two more famous Monuments of his hatred against Rebellion in *England*, I shall therefore (though I intended to add no more) briefly mention them. The one is his mercifull blasting the hopes of those persons commonly called the fly-blown, stinking Rump. The other is his seasonable breaking the horns of those Phanaticks in the North. This is the Lords doing, and it is marvailous in our eyes. And thus we see again, that though God may for a time forbear to punish Rebellion, yet he will not forget it. Though the just Laws of men may sleep, or rather seem to slumber a while, yet they will both surely and quickly awaken: And though they may be gagged or bound by the cruell hands of Violence and Treason, yet they will most certainly be rescued, set at Liberty, and preserved to the disappointment, terror, unpitied destruction, and the joyfull execution of the enemies of God, and the King. For whose happy Restauration without swimming through a Sea of Christian bloud to his Throne, and his preservation from barbarous, bloudy men, when he is safely arrived and restored, let us all frequently, heartily, cry unto the Lord.

The Prayer.

AND be thou pleased most gracious God, I humbly beseech, thee to protect his Royall person from open violence and secret Conspiracies: Let no weapon formed against him prosper, and let every arm stretched out against him wither. Make him, O Lord, good, and great, holy, and happy. Establish his Throne in peace upon the sure foundations of Truth and Righteousnesse. Crown him with the chiefest and choycest of all thy blessings; Be, O Lord, a shield and a Sun unto him, fasten

him as a Nail in a sure place, and make him a gracious, ancient, glorious Father in Israel. *Shour down the Mercies and Comforts of the upper and nether springs upon the Heads and Hearts of him and the rest of that Royall Family. Cause, dear God, Wars to cease, Religion to flourish, and Love to abound in this Kingdome. Let not our sins provoke thee to turn our* Goshen *into an* Aceldama *any more. Make, O Lord, our Soveraign happy in his People, make his People happy in Him their rightful King, and make us all happy in the enjoyment of thy love, protection, and favour for Jesus Christ his sake,* Amen.

Per obedientiam pax, prosperitas, libertas: per Rebellionem Infelicitas, pœna, paupertas, infamia, desolatio, damnatio.

VII. *Of Riches.*

Riches are a golden hook wherewith Satan catches and destroys the greedy Sons of *Mammon*. They are (without Grace) the rust, canker, poyson, that eat, consume, and kill the very sinews, heart, and vitals of honestie, contentment, piety. They are nothing (without Christ) but silver fetters, glorious burdens, guilded miseries, glittering troubles, shining vexations, painted Cares, afflicting friends, miserable Comforters, *Ægyptian* reeds, broken Cisterns, birds on wing, a squalid Gloworm. They are the Mother of Pride, fewell of contention, pandars to vice. *Divitiæ sunt alimenta vitiorum, voluptatum organa, Clavis aurea scelerum.* They make men the prey of Enemies, spunges of Tyranny, and the But of envy.

(a) *Æmy. Proclus in vita Theofibuli. p. 28.*

And therefore when the (*a*) *Mitylenians* had given to *Pittacus* one of the seven wisemen, many thousand acres of Land, he refused their gift, saying, *Nolite, rogo vos, mihi dare quod multi invideant, plures etiam concupiscant,* Do not, I pray you, said he bestow that on me which many will envy, and more will covet. Riches, they breed a Dropsie in the mind, which makes

it thirst insatiably. They make that Heart which immoderately loves them, (like the ground wherein the Mines are found) so barren that no good thing grows in it. They are that fair inticing apple, for which men lose Paradise; * false friends in distresse; a shadow which vanisheth when the clouds of sicknesse, trouble of mind * or death hang over our head, being no more able in such a condition, to quiet, content, or satisfie the mind with reall Comforts, then vertue is to fill a pot, or the sight of Gold an hungry stomack. As that rich-poor man found, who being very sick and full of grief called for a bag of Gold and laid it at his heart, in hope thereby to find help and ease, but presently after he called to them that stood by to take it away, saying, O it will not do, it will not doe. Riches they glue, and nail the heart of a Worldling to the earth, so that what *Valerius* saith of *Ptolomæus* King of *Cyprus*, he was in title King of that Island, but in his heart a miserable drudge of money, may in truth be affirmed of most very wealthy men. They are called *Impedimenta*, the (*b*) Biggage of vertue, that hinders men in their march towards Heaven. They are compared to long garments which hinder men from running the Race of Piety. Gold and Silver are too heavy metals for him to carry that seeks Heaven. They are the roots of care, and the seeds of Trouble. *Divitias invenisti? requiem perdidisti.* King *Eutropeus* used to heap most riches on them whom he most hated, saying, that together with their Riches he should crush, and oppresse them with an heavy burden of cares. And Bishop *Latimer* said in a Sermon, Believe me, auditors, if I had an enemie to whom I might lawfully wish any evill, I would desire chiefly that he might be very rich, because I am certain that when once he enjoys abundance of wealth, he will alwaies want rest and quiet. Riches they dead our affections to heavenly things, and make us prefer gain before Godlinesse, Silver before Sanctitie, Plentie before Pietie, and cofers full of Gold before a gracious Christ. If I were not *Alexander* the great, I would be *Diogenes* the Philosopher, said *Alexander*. If I were not great, I would be good, sayes a rich man. 'Tis almost impossible, saies one; 'tis a miracle of grace,

* Prov. 11. 4.

* If every feather in that fetherbed whereon I lye were a piece of Gold, it would now doe me no good, if I had not made my peace with god; said that sincerely gracious, eminently religious, and most heavenly Servant of Jesus Christ *Ms. Sarah Sharp* of *Filby in Leicestershire* upon her death-bed, who put off her rotten Rags of flesh and frailty to be clothed with the white precious, and shining Robes of Immortality, Felicity & glory, *March. the* 14. 1658.

(b) *Bacon Essai.* 33. *p.* 205.

Prov. 10.12.

sayes another, for a rich man to be righteous. And yet if Riches be sanctified, they are great * blessings, and singular advantages to honour God, and to do good withall to others, if not curses; being like poison, if corrected, physick, if not, death: and like muck, if not spread abroad, good for nothing. Wealth consists not in having, but in desiring: *Vis fieri dives? nil cupias,* Wouldest thou have enough? desire nothing. A contented mind is Lord of both the *Indies.* (c) The *Samnites* after M. *Curius* had overcome them in battaile sent unto him for a present a good Sum of Gold: the Embassadors came, found him sitting by the fire-side tending the Pot, wherein he boiled certain Rape Roots, and tendring the present to him, he gave them this answer, (d) That he who could content himself with such a supper, had no need at all of gold. Would ye be rich? be vertuous, and righteous. Be vertuous because they only (saith an Heathen) *Qui virtute sunt præditi divites sunt, soli enim possident res et fructuosas, & sempiternas: solique (quod proprium est divitiarum) contenti sunt rebus suis, &c.* Be righteous, because *fidelibus totus mundus divitiarum est,* saith a Christian; the Saints have all the world for their possession. And if you would increase your riches, the surest way is * Charitably to scatter them. (e) *Divitiæ quo aliis jurandis profunduntur magis, eo magis nobis ipsis amplificantur; servando minuuntur, minuendo crescunt; acquiruntur largiendo, congerunt ur dissipando, retinentur impertiendo. Si parcas perdis, amittis si recondas, si distribuas custodis; non erunt diu tuæ si sint solius tuæ, nunquam erunt magis tuæ, quam si cunctis communes facias. Qui ditissimus esse volet, profusissimus sit oportet; qui parcissimus esse studet, egentissimus sit necesse est,* sayes the Orator elegantly. Riches the more bountifully we distribute them, the more abundantly we encrease them. They are lessened by keeping, and multiplied by lessening of them; they are gotten by giving them away, heaped together by dispersing, and retained by bestowing of them. If we spare them, we consume them; if we hide them, we lose them, but if we releive others with them, we save them: They will not stay long with us if we keep them only to our selves; they will never be more truly ours, then when we freely communicate them to others.

(c) *Plut. Apophthegm.*

(d) *Plurimum habet qui desiderat minimum, habet autem quantum vult qui vult minimum.* Pulcan. Orat. 1.

* Prov. 11.24. 1 Tim. 6. 19.

(e) Reinold. Orat. p. 397.

If

If then we would be wealthy, we must be liberall, since the way to be beggerly is to be niggardly, and to be poor to be parsimonious. The safest place to keep our Riches in, is Christs treasury, the poor. When *Alexander* the Great had given away his Treasure, and they asked him where it was, he pointed to the poor, and said *In Scriniis*, in my Chests. And the only way to take our wealth with us to Heaven, or to find it there, is to send it before on poor mens backs thither. Money is a good Maid, but a bad Mistresse. If we over love Riches, they will destroy us. If we trust in them, they will deceive us; They will serve a worldly wicked man: when he puts off from the shoar of life by sicknesse, and launches into the Ocean of eternity by death, as *Pharaohs* Chariot wheeles did him and the *Ægyptians* in the midst of the red Sea, they will fall off, and fail him in his greatest extremity: And as the (f) Courtiers, Counsellers, Friends, and Servants did that renowned King of *England*, *Edward* the 3d. upon his death-bed, they will forsake him, and neither stay, nor so much as appear to administer any either temporall, or spirituall Comfort uuto him. (g) What *Hannibal* said of *Antiochus* his Souldiers, *Auro fulgebant satis ad Pompam armis, ad pugnam nihil valebant*; 'tis most true of them. They may, yea, can indeed make us shine and glitter with bravery; but they cannot fit, arm, inable, or spirit us to fight against our spirituall Enemies with Courage, nor the wrath of God with victory. And therefore *Beatus ille qui non post illa abiit quæ possessa onerant, amata inquinant, amissa crucient.* A man may be very poor with abundance of Wealth, yea when he hath the highest Tide of plenty: and a man may be really (h) rich in the midst of wants, yea in the lowest Ebbe of Poverty; for *pauper esse non potest qui apud Deum dives est*; 'tis not goods but goodnesse, not earthly wealth but Heavenly Wisdome, not a great Estate in the World, but a saving interest in Christ, not gold,* but grace that makes us truly rich. *Ille ad deum copiosus, ille opulentus advenit cui adstabunt continentia, misericordia, potentia, fides, charitas.* God is not alwaies pleased with those he prospers in the World, for he gives wicked men riches as † *Jael* gave *Sisera* milk and lodging; * As *Ehud* gave *Eglon* a present

(f) Mr. *Weever* Funer. Acts & Monuments.

(g) *Rainold Oratius p. 290.*

(h) *Mens bona possidet Regnum. Nerva Imperator.*

* Prov. 8.21.

* Judges 4.18, 19--21.

* Judges 3.17-21.

to their destructions; And † as *Saul* gave *Michal* to *David*
* 1 Sam. 18.21. to be a snare unto them. Riches are but the blessings of Gods left hand, the comforts of the lower springs, and therefore Goats, profane men and women, that shall be eternally damned, may drink freely, fill themselves at those wells, and have abundance of them. The *Indians* who never heard of Christ, were owners of the Gold and Silver Mines, when Christians had but quarries of stone. But God deals with his
* Genes. 24.6. Children as * *Abraham* did to *Isaac*, he gives them all that
* 2 Cron. 21.3. he hath, grace, mercy, peace here, and glory hereafter. And as * *Jehoshaphat* did with his Sons, he gives the eldest (those that are regenerate that are adopted and have the Spirit whereby they can truly comfortably cry *Abba Father*) a Kingdome, but unto all the rest (to all those that are unconverted, unholy) he gives only gifts of silver and Gold and of precious things; for the wicked have nothing but outward Mercies for their Portion.

The Prayer.

O LORD thou alone dost both blesse the substance, and curse the blessings of Men. Thy dispensations, holy God, are various, perplexing, wonderfull. For thou makest some persons that are poor, oppressed, distressed, imprisoned, banished, and very indigent rich in Faith, and dost assure them that they are heirs of an heavenly, great, glorious, ever-enduring Inheritance, whilst others that are great, full, opulent, free from troubles, and prosperous in the World, are both exceeding miserable and very Beggers; And yet thou art most just, equall, righteous in all thy doings, wayes, and dealings with men. Thy mercy O Lord is plenty with Poverty. Thy blessing is pure reall, refined Riches, having no mixture of sorrow, care, or fear in it. Thou O God fillest the empty, thou satisfiest the hungry and thirsty with good things; when the wickedly-wealthy are empty both of Grace, comfort, peace and contentment, though they be brimful, yea though they runne over with Abundance. Let not Christians therefore, O Lord, fix their eyes or set their hearts upon earth, or earthly things only, as if there was no Heaven

ven for them to look upon, or no Celestiall riches for them to desire and seek. But let them account all sublunary enjoyments but fair and fading Flowers: which thine Anger can and will both blast and wither in a moment. Let them not prefer a muck-hill before a Mine by esteeming gain more then Godlinesse. Let them not strangle their souls with a silver Snare, nor suffer themselves to be catched in a Net of Gold by either an inordinate Love of, or an ever-eager, and sinful guest and pursuit after Riches while they live, lest when they dye their Iniquity and Calamities teach them their folly, upbraid them with their phrensy, and sting them for ever with unexpressible misery. Grant this O thou who art rich in Mercy, for his sake in whom are hid all the Treasures of Wisdome, reall Wealth, and Happinesse Jesus Christ, Amen.

Divitiæ sine Gratia nocent, affligunt; vexant, premunt, opprimunt, irretiant, interficiunt.

VII. *Of Covetousnesse; And Covetous Persons.*

'Tis a Thief that steals a man from himself leaving him his treasures, but robbing him of an heart to use them. Tis a Wolf in the heart, that must daily be fed, yet at length kills the Caterer who provides for it; and besides, while he lives it torments him with continuall pain, fear, trouble. Tis a gulf which cannot be filled up with the *Curtius* of plenty: A whirl-pool, which though it should suck in, and swallow up both the *Indies* yea and the whole World, would yet be both empty and hungry. Tis the rickets of the soul that keeps it from growing in grace. Tis the spring from which flow those muddy stinking streams of baseness and dishonesty.

The

The Center, in which the lines of cruelty, bribery, ambition, theft, murder, usury, oppression, injustice meet. Yea, all evils grow, sprout, and proceed from this bitter * Root, and are bred in the womb of avarice. Tis the shop, the forge, where all wickedness is wrought, and formed. *Avaritia fornix est in qua omnia Jesu Christi opprobria, sputa, clavi, lanceæ, flagella, spinæ, crux, mors, & cætera passionis instrumenta procusa et formata.* Tis the *Boulimia* of the mind, which inlarges mans appetite and desires beyond all capacity, and possibility of being either pleased, or satisfied; for *Dum sitiat sedate sitim, sitis altera crescit*; The heart like the Horse-leech still crying, Give, Give. The gluttonous earth may as soon be satisfied, yea cloyd with dead bodies put into its hungry stomack, its empty Bowells, as an avaritious heart can be fild with baggs of gold or silver. The Sea can as soon be calm, in a violent tempest, yea in the most furious *Herricane*, as that mind can be quiet which is stirred with stormie desires after wealth. A covetous person is an *Ahab*, longing, sickning, dying for a *Naboths* vineyard. He's a *Leviathan* in the Ocean, a Pike in the pool of this world devouring by oppression, depopulation, uncharitablenesse, &c. the lesser frie, the poor. Like *Saul*, he's busie and diligent in seeking of Asses, even when a great, a glorious Kingdome is offered unto him; He's sick of such a disease as makes a man die of famine in the midst of plenty, he's a Bank-rupt with a great estate. (a) *Non est bonum hæc habere quæ dicuntur bona, nisi bonis dignus fueris; Bonis enim non fruitur nisi bonus.* And both in life and death he is a *felo de se*. He alwaies wants what he hath, and this is part of his punishment (as one said to *Alexander* the Great) that he shall neither with enough, nor yet with too much be contented. He hath *Caninum appetitum*, so that nothing but either Death or Grace can take the greedy Muck-worm of avarice from him. He's like that *Lapis chelidonius* which retains its vertue no longer then it's set in Gold. Wealth and his heart like *Hippocrates* Twins, laugh and cry, live and dye together. Like those *Barbarians*, who rejoice at, and blesse the Sunrising, but mourn, and curse it when setting: he's only thankful for prosperity, and pleased with plenty, for losses

* 1 Timothy 6. 10.

(a) *Marsil Ficinus Lib. Epi.* 34.

losses, wants, and crosses, do fret, torment, distract him. (b) Avarice tis the soule madnesse, witnesse *Caligula* who set up Stews in his Court and Palace, prostituting therein Boyes and Women to get money by it, and not herewith content he would sometimes walk upon heaps of Gold and Silver, and sometimes as they lay spread abroad in a large Room roul himself up and down stark naked upon them. *Bias* his Probleme, *Quæ re non es lassus? lucrum faciendo: Quid maximè delectat? Lucrari*, is, if not a Covetous mans whole Bible, yet at least a most Canonical Text therein, upon which his life is a commentary, and to which he conforms his Actions, his practise, with very much delight, yea with all his heart. He is an *Alchymist* that extracts gold not only out of dirt, or dung, but sin also, and saies with (c) *Vespasian, bonus est odor lucri ex re qualibet.* He (like a Lapwing) hath a Coronet, an immortall soul to prize, and to take care of, yet feeds upon excrements, and like a Worm both lives and dies in a dung-hill: he like the conclusion of a Syllogisme *semper sequitur deteriorem partem*, and his Motto may well be, *Inopem & miserum me copia fecit*, Wealth hath made me a miserable begger. What *Diogenes* said to *Alexander* visiting and perswading him to leave his Tub and follow him, every man may truly say to Avarice tempting him; In following thee *Alexander* (thee Avarice) I shall forsake my self, and in being thine I shall cease to be my own. A worldling with *Alcibiades* placeth his chiefest felicity in getting and keeping of goods, and is most troubled that when he dies he cannot (like *Hermocrates*) make himself his own Executor; being as unwilling to be divorced from them to whom he hath espoused his affections; as he was who when he found the certain symptoms of death upon him commanded his bed to be set up betwixt two Chests which he had filled with money, and himself to be layd thereon, saying; let me lye betwixt my friends, and enjoy them as long as I can, these I have most loved, and when we are parted, I have no hope to find any other friends. (d) *Tyridates* King of *Armenia* called *Nero* his God; a covetous person (e) (like the *Romans* who erected a Temple to

(b) *Hackw. Apolog. p. 404. et Sive tenint.*

(c) *Hackw. Apolog. p 4 4.*

(d) *Rainold. Orat. p. 128.*

(e) *Heylyn. Geog.*

Dea pecunia and worshipped her in it in the figure of a woman holding a *Cornucopia* in one hand &c. as if all happiness did consist in Riches only) makes Gold his God, and hath that infamous brand of * Idolatry set upon him by the hand of truth it self. How more then brutish then are all those men and women who adore that which they should trample under their feet! That hope to find fresh and sweet springs in a wilderness where no water is, nay in a broken Cistern: That promise to themselves beautifull, and pleasant fruits from a dry root, or a dead tree, That expect (without making any other provision for themselves) to live upon flying birds because sometimes they light, and settle upon their ground. That have no other Balm to apply unto their wounded Consciences but Money. That neither have not care for any other Evidences but their Deeds for their lands. That think to unlock the narrow Gate of Life with a Golden key. That like a Silk-worm kill themselves with working for others, spinning the thred of wealth out of their own Bowels, and yet can make with all their toile, art, and pains but a spiders web, which either the hands of enemies, or the Besome of destruction, or the wind of Gods displeasure, can and will both easily and certainly break, sweep down, and blow away; That deny and deprive themselves of all Comforts, to make both themselves and their posterities miserable. That acknowledge, as it were, a statute of, that morgage, nay sell their souls for a little wealth, that so they may buy a corruptible fading inheritance for their Children, although to purchase that, they are sure to forfeit and lose both Heaven, happinesse, and their own souls. That both lay and give * fire to a train to blow up and consume those † houses and lands which they have built upon, and bought with the ruines of others. That feed their Children with poysoned dainties, That * sow their Lands with Sinne for their off-spring while they live, which will bring forth no better fruits, nor yeild any other harvest but infamy, beggery, curses and misery unto them, and intail together with their inheritance, the wrath of God upon them. Certainly those that do thus are equally mad, and miserable, for

* Ephes. 5. 5.

* Esay 9. 18.

† I do earnestly desire all covetous, irreligious Parents seriously to consider of and tremble at these few amongst many places of scripture. Exod 34. 7. Job. 18. 19. Job 19. 10, 11, Ps. 22. 23. 28.

* Prov. 3. 33.

for (as that Blessed and Pious Martyr Bishop *Hooper* said) the gains of the World with the losse of Gods favour is beggery and wretchednesse. And all they are such and so doe who preferre Earth before Heaven, plenty before piety, for they will one day (to their grief, shame, and astonishment) find, that their greenest hopes will be blasted, their *Ægyptian* reeds broken, their strongest holds demolished, that their honey will be turned into † gall and gravell, and that their wealth will end in wants and endlesse misery. † Prov. 20. 17.

Alexander the great going upon a hopefull expedition, gave away his Gold, and being asked what he kept for himself, he answered, *Spem majorum, & meliorum*, The hope of better and greater things. But these infatuated Mammonists give away their hopes of the most choice and precious things, Christ, Heaven, Pardon, a good Conscience, Salvation, *&c.* and reserve nothing but their Gold, and the guilt both of over-loving, and sinfully getting it. And although they may or doe expect a plentifull harvest after so laborious and troublesome a seed-time, yet they will find, that they have only plowed upon a Rock, laboured in the fire, sown the wind, and therefore that they shall reap nothing but the whirl-wind, for † Riches profit not in the day of wrath, sayes *Solomon*. And a greater then *Solomon*, God himself saith, * their silver and their Gold, shall not be able to deliver them in the day of the Lords wrath, they shall not satisfie their souls neitheir fill their Bowells. Let us then as we desire not to be spirituall beggers and everlastingly undone, with an holy greedinesse covet the best gifts, and strive to be vertuous and pious, since (f) *Omne super terram et sub terra Aurum non est ex ulla parte cum virtute comparandum.* Let us with an indefatigable diligence labour to be rich in faith and good works: And let us with an holy scorne trample upon shining dirt, and that thick clay, wherewith, whereby, and wherein so many are both soiled, and suffocated, defiled, and destroyed, remembring alwaies that man is *de terra, & ex terra, sed non ad terram, nec propter terram*; And also seriously considering, that Avarice is one of the Divells strongest toiles, wherein he takes, a Drag-net, wherewith he catches, and a

† Prov. 10. 2.

* Ezech. 7. 19.

(f) Plato.

pioner whereby he both undermines and kills the soul. *Superbia clausit Diabolo cœlum, Gula primo parenti abstulit paradisum, Avaritia diviti aperuit infernum.* All covetous persons are spiritual Idolaters, so that what the people of *Brasile* said to the *Spaniards* holding up a wedge of Gold (g) viz. Behold the God of the Christians, may truly and sadly be objected to, and charged upon all avaritious men and women; for they make goods their God, account gain, godlinesse, and so do treasure up wrath instead of Wealth,* Curses instead of Riches to themselves, and their posterities. Having thus presented to your view (though very unskilfully) an Anatomy of that loathsome, meagre, unsavory, unprofitable carcasse, worldly mindednesse, together with a true (though unlively) picture of the folly, indigency, slavery, and misery of all covetous persons; I shal now commend to your consideration a duty which Christ commands, † *But lay up for your selves treasures in Heaven, &c.* Beg earnestly, cry mightily to God for his favour, and carefully endeavour to keep your selves in his Love, labour for a justifying faith, for purity, humility, and sincerity of heart, for holinesse and all heavenly Graces, &c. For these are such Treasures to which all the *Indian Mines* are but dust, heaps, empty Exchequers, or Gravel-pits; and in comparison whereof the rarest, the most precious Jewels in the World, are but Glasse and flints. As so many spurrs therefore to quicken, or Arguments to perswade you to expresse your Loyalty to the King of Righteousnesse your Soveraign by your obedience and conformity to his will and Commands; and also to prevail with you, even for your own sakes, and the eternal good of your Souls, Conscientiously and carefully to put this duty (the pious performance whereof you will find to be equally necessary, profitable, and comfortable unto you) in practise consider,

(i) *Heylyn. Geog. p.790.*

* Prov. 3. 33.

† Matth. 6. 20.

1. First, That these Celestiall treasures are not only permanent, but they are also reall Riches, such as will make you truely everlastingly great, honourable, wealthy, happy.

2. Secondly, Consider, that these and only such treasures are suitable to the nature and necessities of the soul. Gold they say,

say is good, *Contra palpitationem cordis*, against that trouble called the palpitation or trembling of the heart, but it cannot cure a wounded spirit, nor so much as ease a heart that's burdened with the sense and fear of Gods dreadfull wrath for sin. The Soul is a spirituall substance, and therefore it cannot be fed, contented, maintained, or preserved, with mundane mercies, or carnal comforts, though shel was Empereſſe of the universe. No, nothing but a saving interest in Christ, peace of Conscience, a sweet communion with God, victory over all her spirituall enemies, assurance of Gods mercy in the full and free remission of all her Iniquities, &c. can quiet or satisfie her. And therefore she cries out in her pangs, wants, and serious reflexions upon her self when she is either scorched with Gods hot displeasure, and fiery indignation, or warmed with the Beams of Love and Mercy darting from the Sun of righteousnesse, and shining upon her, as that Martyr *John Lambert* did in the fire, (*h*) None but Christ, None but Christ; He alone being able to quench her thirst, to satisfie her hunger, to grant her desires, to supply her wants, to cure her maladies, to support her under pressures, to ease her of her burdens, to vanquish her enemies, to resolve all her doubts, to revive her in her mournings, to strengthen her in her languishings, to give her cordials in her faintings, to secure her from her fears, to comfort her in her sorrows, to calm her in, to sanctyfie unto her, and to free her from all her troubles, by confirming her faith, increasing her graces, multiplying her Joyes, and establishing her peace in the firm assurance, and clear Evidence (by his holy Spirit) of his free, infinite, eternall, unchangeable love unto her, the full satisfaction given by him to the Justice of God for her, and his free miraculous redemption of her, from her spirituall thraldome, from the curse and rigour of the Law, from the raigning, condemning power of sin, and from Satan, wrath, eternal Death, and Hell.

(h) *Fox B. of Martyrs. vol. 2. p. 427. col. 2.*

Thirdly, Consider, that these divine Treasures will afford you real comforts in the dark, cloudy, showry daies of adversity; yea in the saddest condition: whereas all those sublunary injoyments, comforts and contentments which the worldly

worldly minded in their prosperity do so much admire, delight, and so eagerly pursue if you seek to them, when you are afflicted, tempted or dejected, for relief, deliverance, or consolation, will answer you as the * King of *Israel* did that distressed woman in the Famine of *Samaria*, when she cryed to him as he passed by, *Help my Lord, O King*: If the Lord do not help thee, said he, whence shall I help thee? Riches will answer, it is not in me to succour, solace, or save you. Honour, power, pleasure, &c. will answer too, nor in us; For all we cannot make or give you an healing plaister for your hurt. We cannot cure the wound which the fiery Serpent of sin hath made in your Consciences, nor take out its painfull deadly sting. We can neither make your peace with the Lord, shield you from his mortall arrows, interest you in his tender mercies, procure the yearning bowels, nor purchase the precious bloud of Jesus Christ to sanctifie or save, to cure, or comfort you. Thus and no otherwise will they answer, own, befriend, and bestead all those in the day of their visitation, that have made earth their Heaven, Honour their Idoll, Opulency their Deity, the World their God, and Greatness their Happiness.

* 2 Kings 26. 27.

4. Fourthly, Consider, that you may have a Confluence of all temporall blessings, and yet be both hated and Cursed of God. You may have all the good things of this Life, and yet be bad men. You may enjoy the world, and yet want Christ, and so be truely, eternally wretched, undone, ruined for all that. *Quid enim prodest si omnia habes, eum tamen qui omnia dedit non habere?* 'Tis not lucre but losse, 'tis not wealth but wants, yea beggerie, to have all the world from God, if that God who made the World, and gives us all things, be not our God. But if you have these spirituall treasures, then you will enjoy Christ, and with him all things *. Will he who hath freely given us gold, denie us clay? Will he who hath bestowed pearls upon us, refuse to grant pebbles to us? Will he who hath cloathed us with Robes, denie us Ragge? will he who hath given us Diamonds, denie us dust or dirt? No, no, do but read that great Charter of all true Christians, which (like the Laws of the *Medes* and *Persians*) will never

* Rom. 8. 32.

* 1 Cor. 21. 22-33.

never be altered, nor repealed, and there in Golden Letters you may run and read the portion, priviledges, and inheritance of every true beleever. All is yours (saith that great Apostle) *whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods.* So that every heavenly minded Christian (as well as a holy *Corinthian*) having a deed of Gift made to him by God, written with Christs bloud, sealed by his holy Spirit, and witnessed by his faithful Servant, pious and blessed St. *Paul*, of such precious, inestimable Riches, may truly contemningly say to the World, when she Courts him to imbrace, covet, love, Idolize her, and saies (as the Divell did to Christ when he tempted him to worship him) *All these things will I give thee*, sugred pleasures, gaudie riches, glittering pomp, swelling, studied titles, down'e ease, rosie delights, dazling Majest'e, *&c.* as * *Daniel* did to *Belshazzer*, when he promised him Riches, honour and promotion to interpret his Dreams, *Let thy gifts be to thy self, and give thy Rewards to another.* And as † *Esau* did to his Brother *Jacob* when he tendred his present to him, *I have enough, keep that thou hast thy self.* For how can they want any thing, whose Husband is not only kind, loving and faithful, but also both the Lord and Heir of all things: and whose Father (the God of truth) hath promised to give to his Sons Wife, every sincere Christian, for a Dower or Jointure, both * Grace, Glorie, and every good thing.

* Dan. 5. 17.

† Genes. 33. 9.

* Psalm. 84. 11

5. Lastly, Consider, that an holy greecinesse and covetousnesse after these ever-enduring treasures, these best gifts, an indefatigable diligence to attain them, a restlesse care for them, and the setting of your hearts, the fixing of your affections intirely upon them, is both the best and surest way to provide not only for your selves, but for your posteritie also. For if God be your Father he will be your Childrens Guardian, he will take the charge of them, and care for them, so that they shall neither * want nor be wronged, since the Lord is not only able but willing to protect and supply them: And it's a truth equally bright and comfortable, that

* Psalm. 37. 25

that the Children of religious Parents who have had no other inheritance, portions, or legacies but their faithful prayers, holy Counsells, and pious Examples to settle upon them, or bequeath unto them to live upon, and to set up withall in the World, have yet prospered, come to honour, and been blest with both plentie and felicitie: whereas the off-spring of the wicked, who have been left heirs to very vast summs of money and great estates, have come to a morsell of Bread by reason of Gods either secret, or visible (but alwaies most just) curse upon what they enjoy, for either their own or the sins of their fore-fathers, in wickedly getting, unlawfully keeping, or sinfully abusing and mispending of them. *Male parta male et cito dilabuntur.* Besides, *Injusta lucra breves habent voluptates, longos autem dolores.* The momentanie pleasures of unjust Gaine will be imbittered and punished with eternall pains, and sorrowe.

The Prayer.

O LORD, so desirous art thou to save, and so unwilling to destroy the miserable, undone (because wicked, and rebellious) Children of Adam, *whose Life on Earth is both a Warfare and a wayfare, a Fight and a voyage, that thou hast both provided them a Magazine, and set them up, great, yea glorious, Land-marks (The Holy Scriptures) to furnish them with Weapons to subdue all their Enemies: And also to afford them Light, and to give them Direction whereby they may safely sail by those Shelves and Quick-sands that threaten to ruine and swallow up their Souls in their passage to eternity. And further as one of the greatest and most mischievous of them all best in love to their Souls acquainted them with the danger, mischief and misery of Avarice, that so they may both fear, avoid, decline and escape that Soul-wracking, Soul-ruining Rock: Blessed God add one Link more I beseech thee to the long, the precious Chain of thy free Love, and rich, immerited Mercy, Give Christians hearts I pray thee to hate Covetousnesse: Let not their Affections O Lord be riveted to earthly*

earthly things. Let them not set up Golden goods in their minds above their good God. Let them not sinfully love or seek that here which will either leave or betray them, when they come to lye under black and sad Providences, under the burden, anguish, trouble, and terrours of a wakened Conscience, and the affrighting, confounding Arrest of Death. Give them Grace, O Lord, to covet the best Gifts, and then the best of Gifts, Jesus Christ, that reall Indie wherein all the most precious, Inever-failing Mines of Saving Grace, heavenly Blessings, spiritual Joyes and Comforts, everlasting Treasures, purest sweetest pleasures, highest Honours, and eternal Felicity are to be found, and gotten, will be given unto them. Let them, O Lord, make Christ their All, and then they will be sure to want nothing. Let all their fresh springs be in thee, and then dry and broken Cisterns, Creature-comforts will neither deceive nor destroy them. And let all, O Lord, that enjoy the Gospel of Jesus Christ both remember and consider with timely Care, and Fear, that covetous Persons are not written in the Book of Life, and enrolled in Heaven, but that they are Registred, Listed and put by the Lord into that black Catalogue and Muster-roll of hainous Sinners, and odious Idolaters, whose souls shall never enter into Gods rest, Kingdome and Glory, Amen.

Avaritia Avertit est porta, pietatis Gangrena;
Honestatis Tinea, Mors Animæ.

IX. *Of Pleasure.*

IT's an Itch that overspreads all the senses till it grow an incurable disease. A hand which tickles us like Trouts to our ruine. A Tarantula that stings men so, as to make them die laughing. It deprives us of our Palats, so that we cannot taste any sweetnesse in the duties of holinesse, and ser-

vice of God. It's pleasing but dangerous *Opium* to the soul, and hath a *Sirens* tongue, wherewith it sings such Melodious Lullabies unto it that at length the heart is laid down by it so fast asleep in the Cradle of security, that nothing but either the thunder of threatning, or the lightning of flaming wrath and scorching anger, or the fire of Hell flashing in the very face of Conscience can awaken it.* The top of the cup is honey, but the bottome Gall. It at our first acquaintance with us, smiles upon us, and bids us welcome, but afterwards it scourges us with Scorpions. By it men and women (*a*) like the Jesters of *Heliogabalus*, are smothered with violets, and buried under Roses, a bitter sweet death. Voluptuous persons like the (*b*) Kings of *Persia*, doe Hauke at Butterflies with Sparrows, their lusts make them pursue vanities. They are like the (*c*) *French*, of whom one saith in regard of their Inconsiderateness that they are *Animalia sine preterito & futuro*, Creatures that have no respect either to time past, or time to come. When they have tired, glutted, and turned the edge of their lusts by a full and free injoyment of their darling lushious delights, and their foolish, filthy pleasures, they say of such a day or time as the (*d*) Barbarous Prince did of that when he saw *Julius Cæsar* and his gallant *Romane* Army, that he had now seen the Gods, and that it was the happiest day that ever he had in his life. And as the Glutton did at a great feast, sure there is no other Heaven but this. They are like that Cardinal who said he would not give his part in *Paris*, for his part in *Paradise*. The Alpha of pleasures is mirth, but the Omega mourning. It's a false fire, an *Ignis fatuus*, that lights, leads, and betraies those who follow it to danger, dishonour, destruction; It's a soft, sweet, pleasant Gale that fills the sails of mens corrupt affections, and wafts them delightfully, down the calm streams of carnall Joy, and sensuall pleasures into the *Mare mortuum* of everlasting lamentation. It's like the Apples of *Sodome* very beautifull without, when within there's nothing but dust and rottenesse. Like some pictures exceeding fair and amiable if look't upon one way, but most ugly and deformed if beheld another way. It hath a weight of lead on the one hand as well as

* All sublunary delights, pleasures and contentments *Gustata magis quam potata delectant*. Cicer. Tusc. lib. 2.

(*a*) Hackwel Apoleg p. 458.

(*b*) Sr. Anthony Shirlies relation.

(*c*) Howel in the Life of Lewis 3.

(*d*) Burton melancholy.

as a wing on the other, a sting as well as a speckled skin. And when best or sweetest, it's but honey and Aloes, wine and water mixed together, nay many times it stings the heart so painfully, that even while smiles sit upon the * face, sighs and sorrowes fill and pearch upon the spirit. That very day, saith *Marcus Aurelius*, when I triumphed in *Rome* openly for my Victories, my heart wept secretly. Pleasure it strangles the soul with silken halters, smothers it in a bed of down, throws it from a Tower of Pearl, stabs it with a Golden dagger, kils it with a delicious banquet, and drowns it in a Sea of Wine. The infatuated Lovers of it are like (e) *Domitian*, whose delight was, to catch and kill flies. Like (f) *Nero* who used to fish with golden hooks, and nets drawn with purple coloured Lines for Gudgeons. Tis like *Diogenes* his *laqueus mellew*, delightful but deadly. A voluptuous person is an *Ætna*, alwaies burning within with foolish and filthy desires, and often flaming out in Acts of impurity, beastialitie, implety; Hee's an *Israelite* dying with Quailes in his mouth. Pleasure it's like a Favourite, both a summe and a cypher, in a very little time, all and nothing, she serves and deludes her Lovers (as tis said the Devill hath done some witches) giving them shining leaves, instead of reall Gold, and proves an empty cloud instead of a *Juno* to those that embrace her. She decoys men into snares, and dangers, and instead of a pleasant walk she proves at last a deep pit and a narrow ditch to her lovers. For although they doe preferre *Dalilahs* lap before *Abrahams* bosome, yet they will one day most certainly find that all those fleshly, vain, and sinfull pleasures, whereon they have doted, and wherein they have lived, will be Serpents and stones, instead of fish, and bread, and but Thornes, Thistles, Briers, instead of Grapes, Figgs, and Flowers. Pleasure tis like an (g) *Æthiopian* Lake, at which whosoever drinks, it makes him (they say) either mad, or drowsie. Tis like small beere, or water in a fever, which doth not quench but increase the thirst; and though at first it may be pleasant, yet afterwards it is alwaies dangerous, and often deadly. Tis that Green fruit which breeds the worm of an evill Conscience in their souls that feed too greedily, too long, and too much upon it.

* Prov. 14.13.

(e) *Speed Cro. p. 85.*

(f) *Hackwel Apolog. p. 463.*

(g) *Heylyn Geog. ex Ovidio. p. 726.*

The Prayer.

O LORD, thou knowest that the Devill that equally cunning, cruell and implacable enemy of Mankind doth both long and labor to take, possess, and command that Royall Fort the heart. In Order whereunto he uses both Fraud and Force, Arms and art, that so if he cannot conquer it by Battery he may yet gain it by Treachery, or flattery, and if he cannot by affrighting, that then he may by alluring have it yielded up unto him. Now to the effecting of this bloudy design upon too many, he knows that an inordinate, excessive Love of sensual pleasure is very useful and contributory, prevalent, and successful: voluptuous persons being never vigilant, and very seldome valiant, resolved and constant opposers of his Assaults, suggestions, and sugred insinuations: Self-denyal, Mortification, Precisenesse and Holinesse being too rough, too sharp, too hard, too uneven and too troublesome a way for their delicate, their tender Feet to tread upon and to walk in. Be pleased therefore, most blessed God, who art the only overflowing, everflowing Ocean of all true Joy, really-sweet pleasures, and refined delights, to grant that all the streams of Christians affections, may runne down right, pure, and holy Channels into thee. That they may relish that incomparable pleasantnesse which is to be found in thee, thy Word, Worship, waies, and love, that so all carnall pleasures may be sowr, bitter, and unsavory unto them. Let not, O Lord, Satan poyson them with candied delights or sugred sensuality. Let him not convey their death in Honey, nor drown them in Rose-water. But antidote them, I beseech thee, and preserve them against his mortal potions, and his murdering Stratagems by convincing of them that Satan though he may seem a Friend will be found a Fiend, and that although pleasure may by his jugling and through the bemisted eyes and deluded sight appear a seemingly innocent Dove unto them, yet if it be immoderately prized and pursued by them that it will certainly be found a fiery deadly, Serpent which will sting them with immortal, incurable, intolerable sorrow, terrors, torments, Amen.

Voluptas obcaecat, titillat, pascit, placet, perdit.

X. Of Health.

'Tis a Jewell not valued because common. 'Tis the solace of life, without which all other outward mercies are both unsavory and dead, this being the soul that both animates them, and the ingredient that gives a delightful relish to them. 'Tis a Venice Glasse, easily, quickly, irreparably and very often unexpectedly crack't and broken. (a) 'Tis a Bird or flower but of one day's life and continuance, a guest or friend that doth but call or visit, not stay with us. It naturally kills fear, breeds security, feeds to wantonnesse, excites to pleasure, spurs on to vice, inables to sin, and without Grace, it's both the souls sicknesse and death. The want of it, makes men impatient, discontented, unserviceable, the fruition profane. If God deny this mercy to a man although there be a confluence of all other creature-comforts, yet he is but like one clothed with Gold, Silk, or Tissue, adorned with Jewels, crowned with Honours, feasted with dainties, cheered with the rarest musick, comforted with Cordials, surrounded with a faithfull wife, and with dutiful, hopeful Children, attended with reall friends, skilfull Physitians, obedient servants, and laid upon a bed of Ivory, in a chamber richly furnished with all his bones out of Joynt and broken. 'Tis usual for the sun of health to arise cleer, to shine bright in the morning, and to set in a cloud of sicknesse at night. How easily, quickly, will a fiery fever devour and consume it? An Aery colick rack, yea ruine it? A watery dropsie float and drown it? or an anguish earthquake shake and swallow it up? The elements are all up in arms, and at civill warrs within the body naturall, as heretofore the Saxons in the time of the Heptarchy was in the body politick of this Nation, each of them contending for victory, and aspiring to a Monarchy, over that Microcosme, Man; (*non enim datur tempera-*

(a) Plin. Nat. Hist.

temperamentum ad pondus) and when any of them prevails and triumpheth over the other Competitors, Health is then both wounded, vanquished, captivated, and committed either a close Prisoner, to a dark room, and a weary languishing restlesse bed by sicknesse, or else it's condemned, and executed by death. A thousand enemies combine, assault, beleaguer it; and either by the furious storme of a suddain violent unexpected distemper, they force and surprize it, or else by a lingring lasting siege of pain and weaknesse (as by consumptions, *&c.*) they famish and conquer it. Health 'tis a *Bibulus* triumphing in a Chariot 'ith morning and lying in the afternoon in a Coffin.

A *Cæsar* now very well, on the top of the hill of honour and power, and anon expiring with wounds in the *Senate*.

A *Quintus Scapula* while supping and feasting himself, turned into, and served up for a Banquet to the worms.

An *Aufejus* while dining dying.

A *Valla* who as he was drinking Honey-wine, had the gall of death put into his cup, by the hand of providence, and so departed out of the vale of the dying, into the vale of the dead. Tis both a Conqueror and a Captive in a day, hour, moment, 'Tis a *Cyrus* strong, secure, prosperous in the morning, and before night slain by *Tomiris*, Death.

The Prayer.

O *Most Mercifull and most Bountiful Lord God, thou hast not not only given unto man a being, but a well-being also upon Earth. Nor hast thou only built him a stately Palace this World to dwell in, and furnished every Room, every part thereof with necessaries for his entertainment to make his abode therein desirable, but thou hast also deck't, and adorn'd it with infinitely various, and admirably curious delightfull things to make his life pleasant. And as the top-stone, the choycest of all outward Favours hast given him health without which he could not comfortably survey, use, or enjoy them. O let*

good

good God thy Munificence and Mercy be so sanctified unto us, that the sense of thy goodnesse and bounty may humble us that professe our selves to be Christians for our undervaluing and abusing this eminent, sweet, excellent blessing by luxury, by idlenesse, gluttony, drunkennesse and wantonnesse. Ingage and indear our hearts by thy Love to thee, make us carefull to imploy and improve all our Talents to thy Glory, and grant that we may both fear, scorn, and hate to consume our precious time, to spend our marrow, to waste our strength and to destroy our health in drudging for Satan, and in pleasing, fewelling, feeding our vain, vile, carnal and cursed Lusts. Let our hearts be sound in thy Statutes, that thou maist not punish us with rottennesse in our Bones. Make us O Lord sick of sinne, that sicknesse which is the fruit and punishment of sin may either be withheld or removed from us, or however sanctified unto us. And be thou blessed to heal our diseased souls, and make us holy, for otherwise healthfulnesse of Body will not be a Comfort, or Mercy, but a Crosse, and Judgment to us. Grant this for Jesus Christ his sake, Amen.

Salus et Sal, & Sol est humanæ vitæ.

XI. *Of saving Faith, and Sincere Love.*

FAith, tis a Diamond set in the Ring of the soul by the spirit of God: other graces, and vertues enamell, beautifie it, this gives worth and value to it. 'Tis the uppermost link in the Golden chain of Grace, joyning, uniting, espousing a true believer to Jesus Christ. 'Tis the hand whereby he takes the long white Rayment of Christs Righteousnesse out of the glorious wardrobe of his infinite merits to cloath his soul withall, which is stript stark naked by *Adam*

dams fall, and become both ugly and filthy through actual sins, that so God may not behold the spots and deformity thereof to loath and abhorre it: And 'tis the hand also which not only receives, but applies that Soveraign Plaister made of Christs precious heart-bloud to the soul for ease, cure, comfort. 'Tis the mouth that sucks the full and sweet Breasts of Divine promises, to refresh, feed, nourish and strengthen the inward man. (4) 'Tis the eye by which a true beleever sees God through the thickest cloud of sin, in the blackest midnight of affliction, yea in the darkest dungeon of tentation or desertion, smiling upon him in the most amiable face of Jesus Christ. 'Tis the wing that carries Prayer to the Throne of grace, and the usher that leads the soul home (to Heaven) and there leaves it. 'Tis a *Peter* catching hold of Christ, when ready to sink in a Sea of perplexitie. It's a Sun that may be misted with fears, and darkned with doubtings, but can never be totally or finally eclipsed by despair; for a Christian may lose his feeling, but it's impossible for him to lose his * union: He may indeed want for a time the lustre, but he cannot for ever be deprived of the light of Gods countenance. Like a tree in winter he may seem to others, yea and to himself too to be dead, yet even then his root is full of sap and alive, his heart hath saving grace in it, for his life is hid in Christ: he hath an immortall seed in him which cannot perish though (like fire under ashes) it may be covered, and for a time not discerned, either to grow, or burn; and therefore he will certainly (like * *Davids* tree) be both green, well liking, and fruitful again. These being truths to me like the Sun-beams when most radiant, equally clear and comfortable. 1. That where true and saving grace is once wrought in the heart by the spirit of God, it may indeed decay, but it cannot die. (For this Lamp will alwaies be fed with that Oyl from Heaven) it may be hidden, but it shal not be lost, it may be wounded, but it cannot be killed: For though sin may blurre, and sully a Christians evidences, yet it cannot cancell them, nor shall it ever pull off that seal which the holy Spirit hath set unto them and stampt upon them.

2. That those whom God once loves with his peculiar, his speciall

(1) One saith of humane learning that if the face thereof could be seen it is fairer then the morning and evening star. *Æneas Silvius*, in an Epistle to *Sigismond* Duke of *Austria* How infinitely more amiable, delightful and beautiful then will the sight of Jesus Christ who is white & ruddy, yea altogether lovely (Cantic. 5. 10-16) by Faith here and for ever in glory hereafter be to a believing, glorified Soul? And saith *Aug.* *Habet fides Oculos suos quibus quodammodo videt verum esse quod nondum videt. Aug. Epi.* 222.

* *Josuah* 1.5. *compared with Hebr.* 13.15.

* Psalm. 1.

speciall love, shal never become the eternal objects of his hatred and wrath. Because whom God once loves, loves he* saith Saint *John*, to the end, that is for ever. * John 13. 1.

3. And that none of those who by a justifying faith are espoused to Jesus Christ, (though they may provoke him to frown, chide, threaten, yea punish them) shall ever have a Bill of divorce given unto them by him. Because all such (though they be not so sanctifyed as to have no roots that bear Gall, and the bitter fruits of sin in them, nor so washed as to have no filth, staine, or soil adhere in this world unto them) are fully acquitted of, and discharged from that infinite debt they owed unto God by their Al-sufficient surety Jesus Christ who paid it for them, so that it will never be required of them. And although they be not perfectly, yet they are sincerely pure and holy here, and therefore shal most certainly be saved hereafter. Saving faith, 'tis the only Receipt to cure the dead palsy of Atheisme, in heart and life, the Apoplexy of security, and the best *Aqua Cœlestis*, the best cordial water to revive and cheer up a Soul that droops or faints under the sad apprehensions of Gods displeasure, and for want of a Comfortable assurance of his Love. It's *Alcinous* his tree in realitie; for it bears precious fruit continually. 'Tis like a Rod of Myrtle, which (saith *Pliny*) will keep a travailer while he holds it in his hand from being faint or weary. 'Tis alwaies attended with her cheerful Sister, and most faithful Companion, Hope. These two are to the Soul, what *Marcellus* and *Fabius Maximus* was said to be unto *Rome*, The Sword and the Buckler thereof. (*b*) And like those Gemms called *Vniones*, they alwaies grow together in it. Faith and Hope are as it were the Breasts that nourish, comfort, and support the Soul, affording it *et tutamen et solamen* (as that Masculine Martyr *Agatha* said to *Quintianus* by whose barbarous command her Breasts were cut off) both safety and solace in the midst of all dangers and miseries. A true beleever is that beautiful* *Esther*, to whom *Abasuerus* the great King of Saints God Almighty holds out the Golden Scepter of Mercy, that he may come into his presence, injoy his Favor and live: for the just shall live by his faith, him God doth love

(*b*) They are called *uniones*, because they alwaies grow together by couples *Heylyn. Georg. p.* 805.

* Esther 8. 4.

and will honour, but all *Vashti's* * all unbelievers shall be rejected, divorced from Christ, (though Hypocrisie, Morality, wealth or greatnesse may make them like her, very fair to look on) who is the head and Husband of his Church and people for ever. Faith, 'tis a tree that bears those golden Apples, those rare, sweet, pleasant, precious fruits, love to God and his Saints, purity and humility of heart, and affections, peace of conscience, victory over the world, charity, joy in the Holy Ghost, courage and constancy in the confession and profession of the truth, &c. These are the Daughters that rise up and call their Mother blessed. These are the Jewels that adorn, and the Royall train which attends the Kings Daughter who is all glorious within, yea and makes that Palace (that heart) where she resides and keeps Court all glorious too; for the God of glory, the Lord of glory, and the Spirit of glory do all take up their abode in a beleeving Soul. Faith, 'tis a *Stephen* beholding a living Christ in heaven through a thick and violent shower of stones, when the body is dying upon earth. 'Tis a brasse wall, a * shield wherewith a beleever both repelleth and quenches all the fiery darts of the Devill. *Hostem visibilem feriendo invisibilem vincis credendo.* Our visible enemies may be subdued by striking and fighting, but our invisible Adversary the Devill cannot be conquered but by beleeving. 'Tis that heavenly *David* which overcomes that spirituall *Goliah* Satan, and all those uncircumcised *Philistins*, sin, the world, temptations, our carnal hearts, corrupt affections, filthy lusts, and our disorderly, unruly passions, those wild horses which carry us headlong into sin, and run away with the soul towards Hell. 'Tis a divine *Apelles* that draws the Image of God defaced by sin, to the life again upon the Soul. 'Tis the salt which maketh all our Sacrifices both savory and acceptable, because * without faith it's impossible to please God. Justifying faith works by love, and love runs down the several Chanels

* Esther 1.11.

* Ephes. 6. 16.

* Heb. 11. 6.

1. † First of Love to God. *Amat enim non immerito, qui amatus est sine merito. Amat sine fine, qui sine principio se cognovit amatum.* And his love to God he demonstrates by yielding a willing, sincere, constant, and universall obedience to all his Commandements

† We must love God above all things, *Appretiativè* 2 *Intensivè* 3. *Adæquatè.*

dements. For, *Quicquid propter deum fit, æqualiter fit.* True obedience doth neither deny nor dispute Gods commands, but obeyeth them all both equally and cheerfully.

2. Of charity to the poor, because he that's freely through grace made a member of Christ, cannot but both pity and relieve Christs members. The sense of Gods undeserved mercy and bounty to himself will melt his heart into Compassion, and open his hand to distribute unto those that are in want. 2.

3. Of praying and sorrowing for those that are profane. The wicked (like those who are infected with the plague) desire and delight to corrupt and destroy others, incourage them to sin, and accompany them in sin: But those that love God, do so love their Brethren in the flesh also, that they both mourn for their iniquities, and earnestly, heartily cry to the *L*ord to convince, convert, pardon and save them. 3.

4. Of forgiving enemies freely, cordially, fully, since no man was ever either so malitious against, or injurious to another, as man was to his maker and Saviour, yet Christ did not only forgive him but dyed also to make an atonement for him, and to reconcile God and him, and therefore for Christs sake, in obedience to his command, and to expresse his conformity to his Redeemer, he will pardon his worst, greatest, and most implacable adversaries, yea and love even those that hate him. 4.

5. Lastly, of sympathizing with afflicted Christians. If one string on a musicall instrument be but touched, all the rest will expresse their fellow-feeling thereof in a sound. If the head ake, the tongue will complain: if a finger be burnt, the eye will weep. And all those whom God hath comforted in their own sorrows, will mourn for others calamities, and grieve for the afflictions of *Joseph*. Certainly then those are but dead and rotten members which are not sensible of, nor affected with the maladies and miseries of their brethren. Love, 'tis the weight, which moves all the wheeles of the soul in duty: *Amor meus pondus meum, Eo feror quocunque feror,* said holy *Augustine*. 'Tis the spring of all wel-pleasing ser- 5.

(c) Curtius. vises to God. (c) *Alexander* the great had two Friends, *Hephestion* and *Parmenio*. *Hephestion* loved *Alexander*, *Parmenio* the King. God hath two sorts of Friends, good men and bad men. A worldly, wicked man loves God as a King able to protect, promote, honour, provide for him. *Nam amici ficti fortunæ sunt amici non sui.* But a true believer loves Christ as a Lord, Husband, Prophet, with a heart not only willing, but resolved to be guided, commanded, instructed by him, and to be loyal, dutifull, obedient, chast, faithfull unto him The one follows Christ for loaves, forby base, low, carnal ends, aimes, designs: the other, to honour, serve, please, praise him. The one because he's great, and bountifull; the other because he's good and holy, the one withers, shrinks, repines, forsakes God, when he is nipt with the frost of adversitie, or threatned with the storms of persecution, being like a tree that seeds and loses both its fruit and leaves in the cold sharp winter of tryals & dangers; and like a Mushroome, without root. But the other like a Palm-tree is not only green in the winter of Affliction, but he will also rather then he will want, deny, or dishonour Christ, goe through flames and flouds, to serve, obey, meet, injoy him. Faith and Love are like a pair of compasses, whilst faith stands firmly fixed with the center, which is God, (*nam Circumferentia fidei est verbum dei, Centrum fidei deus verbum*) Love walks the round, and puts a girdle of Mercy about the loins. There may be a shew of charity without faith, but there can be no shew of Faith without Charitie. (d) *Cato Vticensis* being asked by one, *Quem maxime amaret? Respondit, fratrem*; my Brother. Being asked the same question a second and a third time, still answered, *Fratrem*, my Brother, and nothing else. Aske a true Believer whom he most really, intirely loves, both his tongue, heart, and life will answer, My elder Brother Jesus Christ. *Socrates* said often he had rather have Δαρεῖον φίλον &c. The Kings favour, then the Kings gold or silver. A true beleever had rather injoy the love of God, the light of his countenance, and a sweet Communion with Christ, then ten thousand worlds, and saies with (e) *Luther*, *Mallem ego cum Christo ruere, quam cum Cæsare stare.* For Christ is the loadstone to which the needle of

(d) Reinold. Orat. p. 320.

(e) Melch. Adam. in vit. Luth.

of his heart doth willingly, constantly, restlessly (though trembling) turn. Nothing can keep, dissuade, or withhold him from him, neither enemies, troubles, dangers, nor devills, for his love is strong as death, and love alone overpowers all powers. Christ alone is the Ark wherein his soul (like † *Noahs* Dove in the Deluge) can find rest. Faith and love are to the soul of a gracious praying Christian, wherein *Amalek* and *Israel*, the flesh and Spirit, are up in Arms, and will continue fighting all the day (during the time of this natural life) as * *Aaron* and *Hur* were to *Moses* the Servant of the Lord. For although *Amalek* may, yea doth sometimes prevail against *Israel*, Corruption against Grace: And although (as *Moses* hands were heavy) a Christians Spirit may be faint or weary, with so long, so sharpe a conflict, yet he (like *Moses*) being set upon a stone, resting, trusting, and relying upon that chief corner-stone, that precious stone, cut out of the Mountaine without hands Jesus Christ, and being also (like *Moses* hands steady, fixt, and constant (being upheld by faith and love, as *Moses* hands were by *Aaron* and *Hur*) in crying to and begging of the Lord both strength, assistance, and victory untill the going down of the Sun, till death, he obtains under the great Captain of mans Salvation, through whom Christians are more then conquerors, Jesus Christ, a comfortable happy, glorious Victory over *Amalek* and his people, Satan, temptations, sin, corruptions and all its deadliest enemies.

* Genes. 8. 9.

* Exod. 17. 11, 12. 13.

The Prayer.

MOST Holy Lord God, thou hast not only given unto Christians a glimpse of the Felicity and Glory of Heaven by revealing to them what it is, so far as they are capable to apprehend it, for they can never comprehend it till they enjoy it, and are crowned with it: But thou hast also chalked them out the way that leads to it, offered them

an infallible guide to conduct them in it, and promised, yea assured them, if they will accept thy gracious offer, to give them both Leggs and strength to carry them into it. Thou O Lord art truth it self, inable us stedfastly to believe thee. Thou art Goodnesse it self, grant that we may ardently, intively love thee. And since without these graces in reality we can neither please nor enjoy thee, Crown us with them, I beseech thee; for these are such sweet Flowers as did never grow since Adam by his fatall fall sowed it all over with venemous Weeds in the Garden of Nature; that so being regenerated, quickened, inflamed, and inabled by thee, we may come boldly unto thee, rely confidently upon thee, set our Affections sincerely on thee, delight chiefly in thee, and rest eternally blessed with thee. Grant this for his sake in whom thou canst deny thy people nothing, Jesus Christ the Sonne of thy Love, Amen.

Per fidem in Christo corona in Cælo.

XII. *Of Repentance.*

'Tis the Souls return from travailing in the foraign Countrey of sin. 'Tis a Vagabond prodigall, * First come to his right mind (being before no better then a madman out of his wits) and then coming home to his Heavenly Father upon the feet of † confession and sorrow; for it's not only far more infamous to commit sin, then to confesse it, because *nihil pudori esse debet pœnitenti nisi non fateri*; true penitents should blush at nothing but at the concealing of their crimes: but it's also very dangerous not to acknowledge, or to excuse our offences. *Quicunque enim sibi se excusat, accusat deo*, because either to extenuate our faults, or to plead our own innocency, will both aggravate our sins, and provoke the Lord to punish us for our wickednesse: Since the surest way for transgressors to be found guilty and to be condemned; is to † hide their sins and to justifie themselves; for

* Luke 15. 17.

† *Idem*, v. 21.

* Prov. 28. 13.

for wounds that bleed inward, and poyson that is not vomited up, are most deadly. Repentance is an *Augustius*, a Christians retractation. It makes the soul a *Solomon* (wise and happy) living as well as speaking or writing an *Ecclesiastes*. 'Tis an * *Aramite* with importunity, submission and supplication begging the Life of *Benhadad* (the soul) of the merciful King of *Israel*, God Almighty. An humble, hearty, particular, ingenuous * confession of all sin; a sound humiliation and godly sorrow for all sin; a reall detestation of, and an irreconcilable hatred to all sin; a resolute resistance, and constant opposition against all sin; an holy jealousie and Christian vigilancie at all times, in all places, in all company, and in all our callings and imployments over our consciences, affections, hearts, tongues, lives, souls and bodies, to fly and decline all occasions of, all temptations unto sin; a pious care when through frailty, temptation, corruption, or securitie, our souls are become black, foul, and deformed by sin, to (*a*) bath them in, and to wash them with tears of godly sorrow til they be white and clean, & to be afraid of fullying, or defiling them again. *Inanis enim est ista pœnitentia quam sequens culpa coinquinat.* A conscientious care to do no wrong to our neighbors, or if we have willingly & knowingly injurd any man, to give him ful satisfaction, (for *non tollitur peccatum nisi restituatur ablatum*; (*b*) no restitution no remission & by conse-

* 1 Kin. 20. 32. 34.

* Prov. 28. 13.

(*a*) Gods children fal, but it's the property of the Devils child to lye still. Mr. *Philpot.* *Humanum est cadere, jacere belluinum, resurgere Christianum, perseverare in peccato diabolicum. August.*

(*b*) I have read of one *Pyrrhus* that when he perswaded the *Sultan Selimus* to give the wealth and treasure which he had taken from the *Persian* Merchants unto an Hospital for the maintainance of the poor; Nay rather, said *Selimus*, let it be restored to the right owners: and accordingly restitution was made thereof unto them. It would certainly be very much for the glory of God, the honour of the Gospel, the comfort of those that profess themselves to be Christians and the good of their posterity, if they would write after and copy out the honest example of this Turk herein: but if this be called or esteemed foul because a Mahomitan set it, I shall present them with one equally fair, and necessary, written by a good Christian, I mean pious and conscientious *Zaccheus*, Luke 19. 8. And also with one Royal precedent, one noble pattern of our own, viz: King *Henry* 7th. who in his last Will and Testament willed that Restitution should be made of all such Moneys as had unjustly been levied by his Officers. *Speed* Chron. p. 993. Go thou then and do like these who ever thou art that art grown rich or great by unjust gain and means, and then the Lord wil pardon, honor, bless thee. But if thou resolvest wickedly to keep what thou hast sinfully gotten, thy sins wil most certainly find thee out, the wrath of God will pursue thee, his judgments will overtake thee, and his dreadful vengeance will both fall and rest upon thy soul, estate, name and posterity. Prov. 11. 7. 18. 10. 7. Prov. 3. 33. 16. 8. 28. 8. Ezek. 33. 15.

quence,

quence no salvation: (now by the way, if this rule of St. *Augustine*, which hath been judged & esteemed Orthodox & canonicall so many ages, should be precisely observed, and exactly conformedunto, then certainly what one said of the *Romane* Senators, viz. That if they should restore to others what they had unjustly gotten & taken from them, they must go to their ploughs and cottages again, might truly be affirmed of and would be the condition of many thousands, yea millions of great and rich men in the world) And lastly a reall grieving for our sins, more then for our sufferings, and that we have provoked, dishonoured God more, then that we are punished by God, are the marks, the *Principia constitutiva* of true repentance. Repentance 'tis a setting of the soul again (it being double dyed, and twice dead in Originall, and in actuall sin, and pluckt up by the roots through delight and continuance therein) in the rich soil of Grace, and a watering of it with tears of contrition, and the bloud of Jesus Christ (as *Hortensius* did his Plane trees with wine, (if I may so speak without a Solecisme) applyed by a justifying faith to Revivification and fruitfulnesse. 'Tis the condition of that Obligation, without the performance whereof the Soul cannot be discharged from the debt of sin, but remains lyable every moment to be arrested (without all possibility of either flying, hiding, or defending it self) by that irresistable, inexorable Serjeant Death, to be tryed and cast upon that Bond in the high Court of Gods Justice, and after a verdict given up by Gods Law, and its own Conscience against it, to have judgment and execution served upon it, and then to be thrown into the Prison of Hell, there to lye without baile or Mainprize for ever. 'Tis a well of everlasting life, Springing up in the heart, without which there is no possibility of being holy, no promise of being happy. 'Tis a soul in travaile of those spirituall Twinns, Pardon, Peace; pain'd and tortured with many grievous heart-rending pangs (for Gods Children have alwaies their hardest labours of their choycest, sweetest, greatest mercies,) but at length by an Almighty wonder-working hand and power, safely, seasonably, joyfully delivered. 'Tis the plank on which

which the soul gets when dasht or wrackt upon the rocks of sin, by the tempests of temptations and corruptions, and so escapes perishing in the sea of despair, distraction, damnation. 'Tis that Aqua fortis which both eats through the very heart of sin, and wherewith the characters of honesty, vertue, piety, are engraven upon the inward man. 'Tis the water which both quenches the burning wrath of God, cleanseth a polluted conscience, and moistens the soul till it become an *Eden.* 'Tis the day-break of saving mercy with a cloudy wet morning, but a bright, fair, pleasant afternoon, and a glorious Sun-set follows it. 'Tis one of a Christians main deeds, and best evidences for his right and title to an heavenly inheritance. The Motto of a true penitent may well be (like that *French* Ladies) a watering pot dropping with this inscription, *Nil mihi præterea, præterea mihi nihil.* He's happier weeping then the wicked are when rejoycing; for there is more true delight, and joy of heart in the sorrow of Saints, then in the mirth and laughter of the world. *Verus pœnitens de peccatis dolet, & de dolore gaudet.* A true penitent grieves for his sins, and rejoyceth in that grief, it being his exceeding great delight and pleasure to consider that God hath given him a heart to mourn and sorrow for them. The *Athenians* never went to conclude a peace, but in mourning habits; we can never make our peace with God, unless we go to him with mourning hearts. True repentance doth work wonders. It will turn a Wolf into a Lamb, an Eagle into a Dove, a Thorn into an Olive, a Rock into a fountain, a Serpent into a Sheep, a Tyrant into a Martyr, a stone into a Son of *Abraham*, a *Saul* into a *Paul*, a persecutor into a worshipper of, and a sufferer for Christ, a cruell Jaylor into a sorrowful Confessor, and a dry stick (like *Aarons* rod) into a fruitful tree. *Alexander* the great being asked, *Quomodo potitus esset Græcia, respondebat, Nihil procrastinans.* Speedy, hearty repentance, is a sure infallible means for us to obtain more then *Greece*, even grace, pardon, Heaven. *Optima pœnitentia est nova vita*, saith *Luther.* He that hath new and holy principles, the new wine of Grace wrought and put into the Bottle of his renewed heart by the spirit of God, will neither walk in his

old wayes, continue in a profane course, nor hanker after, nor long for the flesh-pots of *Egypt* again. *Ista est vera pœnitentia quando quis sic pœnitet ut non repetat.* A righteous *Lot* will run to *Zoar*, but he will not return any more to *Sodom*. *Noah* was drunk but once. *David* was but once an Adulterer. When a grievous, grosse sinner becomes a gracious Saint, he gives this Motto, *Ego non sum ego*, and he carefully prints it in his life and actions, well knowing that they only are sincere Christians & do truly repent, that carefully, resolutely, constantly forsake, loath and abhorre all their sins. It is then our wisdome, and wil be our happinesse, to write with a pen of iron, and with the point of a Diamond upon the stonie tables of our obdurate hearts, that Golden saying, *viz.* It is every mans duty to repent one day before he dies: for we are not sure to live to morrow, no nor til to morrow, but we are sure if wedie before we repent to be damned. And if we neglect, deferre or think it too soon to repent to day, it may be too late to morrow; for God hath * threatned that he will turn a deaf ear to such desperate, careless transgressors, although they cry, shed many tears, and make many praiers for audience, mercy and acceptance. Besides how justly do they deserve to perish, that will neither seek, nor labour to obtain a pardon when they are reprieved, that do not value it till they be going to the Gallowes, to their graves. And although *pœnitentia vera est nunquam sera, tamen pœnitentia sera est raro vera*: Though true repentance be never late, yet late repentance is seldome true. 'Tis very rare to see a Felon though he professe and seem to be very sorry for his fact, pardoned and unpinioned upon the Ladder: more strange to see a condemned Traitor fetcht away from the scaffold, and carryed to the Court, to be honoured & advanced so highly by the King, as not only to become his Favourite but his Son and Heir also: But it's the greatest wonder of all, and the highest phrensy for men to wound and poyson themselves, because they may be cured; to break their bones, because they may chance to get them well set again; to run into the fire, because it's possible their Father will pull them out, and not suffer them to be burned; and to love, act, live, and persevere both in

* Micah 3.4. Jerem. 14 12. and Psalm. 32. 6.

these

theft, murder and rebellion, in hope of being not only pardoned, but promoted, when they come to be executed. And certainly it's no lesse then the greatest folly, yea madnesse, and cruelty to our own Souls, that we are capable either to invent, act, or expresse, to presume and expect to obtain mercy, favor, and pardon from God at our death, when we have knowingly, wilfully, and impenitently continued both robbers of God and traytors to God by sinning against him all our life. For it's most just and equall that the Lord should abhorre, reject, and burn the bone, when the Devill hath had all the marrow.

The Prayer.

O LORD, under the Law those sacrifices that were acceptable to thy Majesty were offered up with Fire, but under the Gospell those Oblations, those duties and services are most pleasing to thee, which are presented, and tendered with Water, with penitentiall tears, flowing from the bitter-sweet springs of a saving sight of sin, and godly Sorrow for sin. Grant, O Lord, that we may both love thee, and grieve that by our Iniquities we have offended thee. Let us serve thee with gladnesse of heart, and yet be in bitternesse of Soul for our dishonouring of thee. O give us, Holy God, to worship, serve, and pray unto thee not only with the fire of Love and zeal burning upon the altars of our inflamed hearts, but also with the waters of contrition and remorse streaming out of broken Spirits. Let us not seek thee, and sin wilfully against thee. Let us not professe repentance, and practise rebellion. Let us not, O Lord, forsake Egypt, and long to enjoy it again. But grant that we may never any more attempt, or presume to repeat or act our former old, or any new crimes. And since most Holy God every known sin, even the very least is a great, a grievous, a deep, and a desperate wound to the Soul so soon as it is acted, that festers in it by continuance, gangrenes by delight, and kills the Soul by impenitency. O let all transgressing Christians speedily search their Souls and sores with the Probe of serious consideration, let them behold them

with the eyes of grief, and humiliation, let them bath and wash them with Tears of sorrow and contrition, inable them by a justifying Faith to receive and apply unto them that Soveraign, all-healing plaister made of that most pretious Balm, the bloud of Jesus Christ, let them bind up their wounded spirits with the hands of compunction and self-abhorrency, and grant that they may keep on their plaister both by a through reformation, and a constant conscientious care, willingly, deliberately, knowingly, to sinne no more that so they may recover, be healed, and live. Grant this great mercy, O thou God of mercy, unto us for the merits of Jesus Christ, Amen.

Pœnitere est vere sapere, valere, vivere.

XIII. *Of Prayer.*

'Tis that safe, carefull, nimble, spirituall messenger and post, that carries and brings letters of intelligence and love-tokens, to and from Christ. 'Tis the language of *Canaan*, A Christians *Shiboleth*. 'Tis the souls both Orator and Sollicitor in that great Court of Requests Heaven. 'Tis a *Jacob* wrastling with God and prevailing. A *Jonah* (though buried alive in a swimming Sepulchre, though shipt in a living Vessel and carried down under Deck to the confines of Hell) crying for, and obtaining a safe landing on the shoar of Life; 'Tis a *Moses* begging and receiving cure of the souls Physitian, of Almighty God for *Miriam*, a leprous sinful person. 'Tis a Christians Forces wherewith he besieges Heaven and takes it by storm, by violence. 'Tis the souls industrious faithfull factor in Heaven, from whence it brings the precious everlasting riches, and Jewell of grace, forgivenesse, comfort to the heart. 'Tis the key that opens and shuts Heaven

ven. *Oratio justi clavis est cœli, ascendit precatio, et descendit Dei miseratio, licet alta sit terra, altum cœlum, audit tamen Deus hominis linguam si mundam habet conscientiam.* Prayer (like (a) *Dousa's* Doves (when *Leyden* was besieged) it brings certain intelligence of relief, supplies, assistance, coming from the Lord of Hosts, to strengthen, succour, and deliver the soul when it's beleaguered, indangered, or assaulted by sin, Satan, or the world. What was said of *Luther*, is true of prayer, It may have almost what it will of Christ. There is a kind of omnipotency in it, whereby it holds, hinders, and (with an humble, holy reverence be it spoken) binds the arm of Almighty God that he cannot strike; Let me alone, saith the Lord to *Moses*; and get thee out of *Sodome*, said the * Angell to *Lot*, for (thy supplication is her preservation, thy prayers and presence are her protection, thy company is her security, thy residence her reprieve,) I cannot do any thing (I cannot rain down Hell out of Heaven, in a fiery showre to consume her) till thou beest out of her, and got to *Zoar*. As Faith is the Empereſſe of Graces, so prayer is the Queene of duties. The Elements of effectuall Prayer are,

(a) *Hackw. Apolog.* p. 295. & histor. of *Flanders*.

* Genes. 19. 22.

First Faith. *Vt oremus credamus, & ut ipsa non deficiat fides qua oramus, Oremus. Fides fundit orationem, fusa oratio fidei impetrat firmitatem.* Faith and prayer are like the fire and fewel: fire makes the fewell burn and flame, and fewell feeds the fire and keeps it burning and flaming. Faithlesse prayers are fruitlesse prayers; or rather such supplications are provocations, for God is so far from smelling a sweet savour in the sacrifices of unbelievers, that he loaths them, they stink in his nostrils, and therefore he will cast their duties like dung into their faces. 1.

* James 5. 16. Hebr. 11. 5.

2. * Fervency. *Qui frigide rogat negare docet*, prevalency is the child of importunity. An * Atheisticall, unjust judge that neither fears God, nor cares for man, will grant the earnest suit of a poor Widow though a stranger to him: How much more then will the great judg of Heaven and earth, who is not only a just, but also a most gracious, compassionate God and Father, both hear and grant the ardent, humble, and hearty petitions of his own Children? He that did never say 2.

* James 5. 16.

* Luke 18. 4, 5.

to the house of *Iacob*, seek ye my face, in vain: He that commands us to aske, and seek, and hath promised that we shall receive and find, will certainly (for he is the God of truth) attend to the cries, and grant the requests of his own people when they begge such things as tend to his glory, and the good of their own souls. But yet no heat, no hearing, because cold prayers are but carcasses, and carnall, sinful services, which the Lord detests and will never accept.

3. * Love; Favours are both the seeds, fewell, and Bonds of Friendship. Compassion is the Spring of affection. Mercy is the Mother of Amity; *Magnes amoris amor*, Love is loves loadstone. A saving sense, and a right apprehension of Gods infinite, immutable, undeserved love to us, will inkindle the fire of love in us. And if we once truly love God, we shall then be alwaies careful to please, fearfull to offend, and grieved if we do displease him, † we shall delight and rejoyce in him above all things. We shall desire to be more intimately acquainted with him, we shall esteem his favour, and prize his presence more then the honours, treasures, and smiles of all the world; we shall never willingly do any thing that may cloud his face, or cause a distance between us: And then, but never before, may or can we impart our sorrows, or discover our wants, straights, wounds, and miseries by prayer to our reconciled God, with boldnesse, assurance, and a well grounded hope to be comforted, inlarged, supplyed, cured, delivered. For God will not hear those that hate, but * those that love him.

4. Constancy; constancie in duty is the top-stone of duty. If we would be heard, we must persevere, and continue * instant in prayer; no constancie, no crown: Tis so necessary and so profitable for us to call upon God, that we are commanded to * pray without ceasing: we daily commit iniquities, receive mercies, escape punishments, and therefore we ought daily, yea hourly not only to beseech the Lord to pardon us, but also to praise and magnifie him for blessing and protecting of us. Prayer 'tis both a duty and a priviledge, a work and a reward, a service and a comfort. Tis an approved, experimented, infallible means to procure and obtain a

3. * Psalm. 118. 1. We must love God, 1. *Amore amicitiæ*, because he is most excellent and lovely. 2. *Amore desiderii*, because he is the Ocean of our Joy, comforts and happinesse. 3. *Amore complacentiæ*, with a love of Joy & delight. 4. *Amore benevolentiæ*, with a sincere endeavour to honour serve and praise him.

† *Minus te amat domine, qui tecum aliquid amat. Aug. in soliloq.*

* Prov. 8. 17.

4. * Rom. 12. 12. Eph. 6. 18. * 1 Thes. 5. 17.

a blessing upon our blessings, a glorious victory over the world, the flesh, and the Devill; assurance of Gods speciall love, deliverance in, support under, and protection from (so far as it's good for Gods children) troubles, afflictions, desertions, peace of conscience, pardon of sin, sanctification of the crosse, Joy in the Holy Ghost, a supply of our wants a holy contentation of mind in every condition, and whatsoever is good either for soul or body, here or hereafter. *Oratio est oranti subsidium, Deo sacrificium, Diabolo flagellum.* The Trophees, Successe, Triumphs of Prayer are eminent, glorious, infinite both in all ages and places. Tis *Murus animæ, munimentum inconcussum, armatura inexpugnabilis.* Tis a cordiall to the heart, an acceptable sacrifice to God, a scourge to Satan, a brasse wall to the soul. I shall therefore conclude with the same exhortation to all Christians, that some of the blessed (*b*) Martyrs did their pious, confirming, consolatory Letters to their friends, and Relations, *Pray, Pray, Pray, for the fervent effectual prayers of the righteous like* *the Sword of Saul *do never return empty: and like* Jonathans *Bow, they neither turn back, nor return without successe and victory.*

(b) *Laurence Saunders, George Marsh, John Careless. Fox B. of Martyrs vol. 3. p. 138. Col. 1. vol. 3. p. 235. col. 2. Idem p. 721. col. 1.*

* 2 Sam. 1. 22.

The Prayer.

O LORD, thou hast commanded all men to call upon thee, promised that they that ask shall receive, and yet (that we may strive and resolve to be humble, fervent, upright, pure, and holy) hast assured us that if we regard iniquity in our hearts, thou wilt not hear us, though we beg, weep, howl, and cry unto thee. O inable us to pray unto thee, most holy God, with Hearts stedfastly resolved not to provoke thee by sinning wilfully, and delightfully against thee: Because it's not only a vain and a very dangerous attempt, but also an intolerable dishonour to thee, and a most horrible, a most abominable crime committed against thee with our Tongues to professe piety, and to beg for mercy, when our hearts are deeply, and resolvedly in Love with hatefull iniquity. That therefore we may pray acceptably, prevailingly, give us Grace and hearts to hate all sin perfectly, implacably; and let thine own Spirit

rit of prayer, O Lord, inable us powerfully, and assist us effectually to call upon thee, that so thou mayest both hear and grant the prayers of thine own Spirit. Grant this, O thou that didst never say to the house of Jacob, seek ye my face, in vain, for his sake who sits at thy right hand to make intercession for us, Amen.

Preces prosunt, obtinent, prœliant, vincunt, triumphant.

XIV. *Of Sincerity and Hypocrisie. Together with some Characters of both sincere and hypocriticall Christians, and Professors.*

SIncerity 'tis the salt that both seasons, and purifies that muddy, stinking spring the heart. 'Tis the Gardener that keeps (though it cannot utterly extirpate nor kill) the noysome, rank, poysonfull weeds of sin, from over-growing, and smothering the herbs of Grace in the garden of the Soul. 'Tis the touch-stone of vertue, the marrow, heart, spirits, life of piety. 'Tis a *Simeon* with Christ in its Armes. Like the Emperesse *Mammea's* Guard appointed by her to watch at the door, and commanded to keep out all vitious, infamous persons from going in to her Son *Alexander*, left they should corrupt, debauch him; It stands Centinell at the gate of the heart, that so no sin may enter into it, to pollute or poyson it. An upright man is like (*a*) that *Assyria malus quæ venenis medetur, et omnibus Anni temporibus edit fructus, pomis aliis maturescentibus, aliis subnascentibus.* He is *homo quadratus*, like a dye which

(a) Pliny Nat. Hist.

which cast high or low by the hand of providence still falls upon a square and stands firm, as well when an Ace, or when a Cize, or Cinque. He both really desires, and carefully indeavours (for he dares not divide or put asunder what God hath joyned together, I mean the means and the end, love and labour, prayer and pardon, hearing, doing, professing and practising) holinesse, happinesse, Grace and Glory; and therefore he hath *Oculus ad Cœlum, manus ad clavem*, well knowing that *bene cogitare est bene somniare*, good wishing is but good dreaming, if it be not animated by striving and resolving to please God in all things, in all his actions to honour God; and so though he shoot many Bowes short, yet he both reaches, and hits the mark, the white, because his heart aimes chiefly, ultimately in all his services, waies and works at Gods glory, who requires not of us in this world perfection, but integrity. He's alwaies afraid of sinning, and that prevents his both offending, and suffering. (*b*) *Mater timidi non solet flere.* * He fears falling, and by that means stands fast upon an hill of Ice, the world. *Qui semper timet, securus*, He will not endure a *Rimmon* in his heart, because he knows that God (like *Alexander*) will have no Co-partner, nor corrival. That inscription which the Common-wealth of *Venice* hath politically written in their Magazine; *Felix civitas quæ tempore pacis de bello cogitat*; he hath religiously ingraved in his memory and mind, and therefore 'tis both his resolution and care, in health to provide for sicknesse, in a calm to prepare for a storme, in Life for death. He strives and aspires to be greater, stronger, higher in grace and Gods favour every day then other, and gives this (which was *Pompeys*) for his Motto, *Ego cupio præcellere et esse supremus*; He can neither rest nor be quiet till (like *Saul*) he be grown taller then worldly, morall, hypocriticall men by the shoulders, neck and head, in honesty, vertue, piety: And never (as tis said of the *Crocodile*) gives over * growing in goodnesse and godlinesse till his death. What *Alexander* the great said to one of his Captains named *Alexander*, *Recordare nominis Alexandri*, see thou do nothing that will smut, stain, or darken the fair, the illustrious name of *Alexander*. He

(*b*) *Probus.*
* *Vis in timore esse securus? securitatem time.*

Aut Cæsar aut nullus.

(*c*) *Burt. Melanch.*

* Psalm. 92. 13. 14. Job. 17. 9.

(being like the *Ermin*, to whom nothing is so troublesome, as to be foul, for it will rather dye then be soyled) indeavours carefully to observe and conscionably to perform; and therefore he labours to keep himself unspotted from the world, to get and to keep a pure heart and clear hands, to be undefiled in Gods Law, and to wash his heart from all wickednesse. He doth as really endeavour never to commit sin, as he doth unfaignedly desire never to be damned for sin. He doth think, speak, and act at all times, in all duties and places, as under the eye, and in the presence of God, because he knows (d) *Sic certe vivendum est tanquam in conspectu vivamus, sic cogitandum tanquam aliquis in pectus intimum inspicere possit, & potest. Quid enim prodest ab homine aliquid esse secretum? Nihil deo clausum interest animis nostris & cogitationibus nostris intervenit.* And also because he knows, that although man can make no through lights to look clearly into the heart, yet it lies unbowelled, dissected unto his all-seeing eye, to whom all things, even the most dark, hidden and undiscernable, are both naked, opened, and transparent. He makes God his center, and so enjoyes both rest, happinesse, and stability in the midst of all either national, or personal overturnings and shakiugs. (e) He (like an Eagle) disdains to pursue flies, earthly enjoyments, and sublunary comforts, because like flies they are only to be seen, and found in the sun-shine, and summer of prosperity, but flye away and hide themselves in the dark, cloudy dayes and winter of adversity, spirituall desertion, and death. Thou art not, said *Cleopatra* to *Mark Anthony*, to fish for Gudgeons and Trouts, but thou art to angle for Castles, and Towers, and Forts, and Cities. When the heart of a true *Nathaniel* like *Dinah* begins to gad abroad, to hanker and thirst inordinately after creature-comforts, he considers and tells his Soul, Soul thou wert not created by an omnipotent power, nor sent into the world by an omniscient, holy, just, glorious, and dreadsul God, to fish for Gudgeons or Trouts, for pleasure, wealth, honour, or greatnesse; to love and mind such poor, contemptible, empty, treacherous, worthlesse things as these; but by faith and prayer, holinesse, hope,

(d) Seneca. Epist. ad Luc. 83. p. 711.

(e) Let their money perish with them who esteem all the gold in the world worth one days society with Jesus Christ and his holy spirit, said that noble and pious Marquesse of *Vico Gealacius Caracciolus*, when a Jesuit offered him a huge sums of money to forsake his Religion, and to turn Papist again. *vidi tejus vitam.*

hope, and perseverance in a constant course of sanctification, to angle, to seek, wait and labour for the impregnable Castle of a good Conscience, for the strong, rich, and beautifull Forts of vertue and piety, for the Citie of Heaven, and for the Towers of glory, felicity, and immortality. He desires and delights in the society of the brethren, the people and servants of God, because he sees the superscription of *Cæsar* upon them, the Image of Christ lively and truly drawn and stamped by the Spirit of God upon their souls. And also because he doth experimentally find, that (f) *Bonorum conversatio est virtutis exercitatio*, he gets good by good company. He doth with an ardent zeal, and pious care set up the worship of God in his family, because he knows, that the prisons stink, but yet not so much as those sweet houses where the fear and true honour of God is wanting; As that blessed Martyr (g) Bishop *Hooper* said. And he desires to serve God who is the purest of Spirits, with spirituall puritie. If the candle of the Lord shine upon his Tabernacle, so that his riches, or honours increase; he notwithstanding both longs, and seeks for higher and better things, and sayes as *Luther* did (when many of the great ones of *Saxony* sent very rich gifts unto him) Lord thou shalt not put me off so; for he will not take, or accept outward things for his portion, or inheritance, nor exchange Heaven for earth. He is the Epistle, the letter of Christ, wherein men may run and read saving grace, written by the finger of the Holy Ghost, therefore he is exceedingly, yea constantly carefull to keep both his heart and life, fair and free from the spots of vice and the stains of sin. That King of Rivers in *Germany* the rhine crosseth the muddy lake of *Constance* with a clean course and keeps his streams both pure and clear: So a sincere Christian keeps himself free from the corruptions, sins, and pollutions of the world; and like *Lot* in *Sodom* he is grieved for, but not defiled with the crimes, vices, and filthy conversation of the wicked; for though he be in the world, yet he is not of the world. He mourns for the abominations of the land wherein,* and of the ungodly amongst whom he lives. He rejoyceth in the peace of *Sion*, and the prosperity

(f) *Socrates.*

(g) *Fox B. of Martyrs, vol. 3. p. 256.*

* Psalm 119. 158. *idem. ver.* 136.

speeity of *Jerusalem*: but is grieved for the afflictions of *Joseph*; and above all for the dishonour done to his God; for his own worldly interest, relations, or life are not so dear to him, as the glory of his Maker, and Redeemer. He accounts Gods ordinances the rarest dainties, the sweetest delicates, and with *Job* esteems Gods holy word, and them more then his necessary food. He stumbles often, seldome falls, but never lies down in sin so, as not to rise up out of it. Hee like a laborious Bee, doth industriously, daily, delightfully suck, not only the sweet and beautifull flowers of Gods precious promises, heavenly counsells, and holy commands; but also the bitter (yet wholesome) hearbs of Gods just and terrible threatnings growing in that rare garden, or rather Paradise, the sacred Scriptures, that so he may fill the hive of his Soul, with the honey and wax of holinesse and honesty. He's a good *Theodosius* who had rather be a living member of that true Church whereof Christ is the glorious head, then an Emperour in the World. And saith with holy *Ignatius*, who perswaded his friends not to dissuade him from suffering Martyrdome, It is better for me to die in Jesus Christ, then to reign in the ends of the earth; because Jesus Christ is the life of the faithful, and life without Christ is death. And because (as blessed *Bradford* (h) said when the Queens mercy was offered him if he would recant, and forsake his Religion) Life in Gods displeasure is worse then death, and death with his true favour is true life. He is one in whom the house of *David* prevails against the house of *Saul*. And is not † gilt, but Gold. He hath no sweet sin nor secret lust lapped close up within the folds of guile, or hypocrisie in his heart. He like **Enoch* walks with God. Like *Caleb* and *Josuah*, his heart follows the Lord fully, while he is travailing through the wilderness of this world, towards *Canaan*, Heaven. And he is an **Abraham* a friend of God. Sincerity, 'tis the highest round, and pitch of Grace and goodnesse that the Soul can fly, or climb to, while it's pinioned, and loaden with the flesh: 'Tis the Souls cordial when fainting, its bladder when sinking, its leg when stumbling, staffe when falling, comfort

(h) *Fox B. of Martyrs vol.3. p. 283.*

* *Qualis animus, talis oratio, qualis oratio, talis vita.* His life as well as his lips, his works as well as his words, do praise God, for he doth not flatter, but truly fear the Lord.

* Genes. 5. 22.

* Isay 41 8.

2 Chron. 26. 7.

fort while living, Joy when dying, and its Crown after death. But without sincerity we are but light without heat, mudwals pargetted, Rotten posts gilded, ugly wrinkled creatures painted, professors blanched: without it we are odious and loathsome both to God, and Man, God hates us for not being * really, and man for being seemingly religious: So that we are too bad for Heaven, too good for earth, and therefore only fit for Hell. An Hypocrite is like an *Ægyptian* Temple, which was very curious, glorious and beautifull without, but had nothing within, except a Serpent, or an Ape. Though he professeth himself to be a Temple of the Holy Ghost, yet his heart hath nothing in it, but either filthy, or foolish, venemous, or vain lusts and desires. He is like that tree in *Pliny*, whose leaf is as broad as a hat, but its fruit no bigger then a Bean. Like that Oxe slain and sacrificed in *Rome*, the same day that *Cæsar* was murdered in the *Senat*, without an Heart, at least without a good one; for * *the heart of the wicked is little worth.* Like that shield, which had God painted on the one side, and the Devill on the other. Hee hangs like *Mahomets* Tomb (or as the *Papists* picture *Erasmus*) betwixt Heaven and Hell. Like *Janus* he hath two faces; being *intus Nero, foris Cato; Loquitur ut Pf., vivitur ut Gallonius: audi, nemo melius; spectA, nemo pejus.* He is like a man with corrupted Lungs, a bad Liver, rotten teeth, and an artificiall perfumed breath. Like a stinking carcasse stuck with lillies, violets, and roses; like a rotten dunghill covered with snow; like one cloathed in white with a plague-sore upon him, and like a thiefs coat, plush or scarlet without, and cloth within, of another colour. He's like *Nebuchadnezzars* Image, whose feet were clay, for his affections (though his words be gilt with golden, holy expressions, and his outward behaviour with a silver, civill, specious, religious profession) are carnal, earthly, vile, and sinfull. (*i*) *Squire* when he anointed the Pummel of Queen *Elizabeths* Saddle with poyson, to destroy her, cried with a loud voice, *God save the Queen.* An Hypocrite when he seems most zealous to honour Christ, even then murders him, he cries *Hosanna* with his tongue, but his heart sayes, Crucifie him, for it loves and preferreth some *Dalilah* more

* *Quid tibi prodest nomen usurpare alienum et vocari quod non es?* It will be no real profit, advantage or comfort unto us, either to be called Saint, or to be accounted the children of God by men, if we be but whited Tombs, but carnal, rotten, dissembling Christians and professors in the sight and esteem of God, nay we are much more odious to the Lord for being pious only in shew and appearance.

* Prov. 10. 20.

i *Camden Annal. Of Queen Elizabeth lib. 4. p. 489.*

then him, and before him He hath certainly a *Diana* in the Temple, a *Dagon* in the Ark of his heart; like those * that *feared the Lord, and served other Gods*. And like (k) *Redwald* the 7th. Monarch of the *English men*, who in the same Temple erected an Altar for Christ, and another little altar for burnt sacrifices to his Idols. He is like those *leones Syriaci, qui primo quinque fœtus pariunt deinceps quatuor, post ad singulos partus uno pauciores, donec ad extremum omnino steriles nullum fœtum pariunt*. He is like the Cypresse tree, beautiful but barren. (m) 'Tis reported of *Castellanus* an Apostate professor who persecuted the Christians at *Orleans*, that he was stricken by the hand of God with this most strange judgment, the one half of his body burned as hot as fire, and the other part of it was as cold as Ice, and thus crying and lamenting he continued till his death. The fire of piety kindles in the mouth, burns upon the tongue, and blazes out in the verball expression of an Hypocrite, but his heart is frozen, and cold as snow for all that, because there is not so much as one spark of true grace therein to thaw, or heat it while he lives here, nor to prevent his sufferings hereafter, in that place where (through Gods just judgment, upon him) he shall both freeze and fry, weep and gnash his teeth without all possibility of ease or end. An Hypocrite then is both a self-destroyer, and a self-deceiver. *Patroclus exultabat Armis Achillis, sensit Hector nihil aliud esse quam Patroclum*. For although with his glittering shewes of piety, (like a Jugler) he may delude the eyes of men, yet he cannot cast a mist before, nor draw a curtain betwixt the the All-seeing eye of God and his soul; because the Lord both searches, tries, knows and weighs the heart and spirit, and the darkest angles, together with those darling corruptions, that lurk the closest in them. What was said of *Cicero*, *Linguam omnes fere mirantur, pectus non ita*, is true of an Hypocrite, most men may admire his tongue, even whilest God abhorreth his heart; that may be most eloquent and pious, while this is most unclean, & impious. (n) He is like *Tiberius*, *aliud ore, aliud mente, omnia dissimulans*. And like o Pope *Alexander* the 6th. who was so cunning a dissembler that he never spoke as he meant. And therefore he is abominable to God, who loves and requires

* 2 Kings 17. 35.

(k) *Speed. Chro. p. 297*

(l) *Aristotle & Solinus.*

(m) *Fox B. of Martyrs, vol. 3. p. 967.*

* Jerem. 17. 10.

(n) *Speed.*

o *Guicciardine.*

quires truth in the inward parts being, *non corticis sed cordis Deus*, the God of the heart, and not of the bark. An Hypocrite deals with Christ as * *Orpah* did with *Naomi*, he kisses, and leaves, professes, and forsakes him. And therefore God will both reject him, eclipse or rather kill his Joyes in * a moment, and inflict eternall woes † upon him. But a sincere Christian carries himself towards his Saviour, as *Ruth* did to *Naomi*, he forsakes all for him, cleaves stedfastly to him, and resolves nothing shall part, divide, or divorce him from him, and therefore God will both own, honour, and crown him with felicity and glory to all eternity: For that with *Galba* the Emperour of *Rome* once said to his Souldiers, may both most comfortably and truly be affirmed of Christ, and all true *Nathaniels*, *Zachary's*, and *Elizabeths*, I mean all sincere Christians. viz. *ego vestor & vos mei*, Jesus Christ is and * will be theirs faithfully, yea everlastingly, and they are his most intirely, cordially, constantly. *My beloved is mine, and I am his, saith the spouse of Christ her Husband.*

* *Ruth.* 1. 14. 17.
* Job 20. 5.
* Matth. 22. 13, 14 15, 16.
* Hosea 2. 19.

The Prayer.

O *LORD since thou hast acquainted those that enjoy thy Gospell wherein thy will and their own duties, comforts, priviledges and happinesse are revealed to them, that a double heart is an evil heart; Let us not I beseech thee be contented, much lesse well-pleased or resolved like* Solomons *Harlot to have that Child divided betwixt thee and our Lusts. Vnder the Law thou didst command that the Altar upon which thy people sacrificed unto thee should be made of whole Stones. But under the Gospell thou requirest that the Spirits of those who serve and seek thee, be contrite, fleshie, tender, yet intirely devoted to thee. O Let not blessed God our hearts who sit under the droopings of the Sanctuary be stonehard, barren, sensless, dead hearts, but take them into thine own hands O Lord, and mould, fashion, form and frame them so that they may be soft, broken, and yet wholly, only, and sincerely thine: And that so thou mayst delight in them, take possession of them, set*

up thy glorious Throne, and dwell in them. O let us remember that sincerity will be our Comfort in the midst of our sorrows, and a well-spring of Joy, peace, gladnesse, hope, and happinesse to us both in life and death, whereas Hypocrisie will both bring us unto, and leave us in eternal woes and horrour. Let us also consider that the paint of Hypocrisie, and the varnish of formality will not, cannot either hide our loathsome deformity from the Lords pure All-seeing eye, or abide and stick on when we shall appear before our God by death, and judgment who is a consuming Fire. Suffer us not therefore, O thou that requirest truth in the inward parts, to content our selves with shewes of goodnesse, and a form of Godlinesse, but grant that we may labour to get the life and power of Religion into our hearts, to depart from all iniquity, to walk in all the Commandements of our God without reproof, and cordially to serve the Lord, that so living here without Guile, we may dye in the Lord, and after death reign with the God of truth in Glory. Amen.

Sinceritas, pietatis est medulla, anima Gratiæ,
Antidotum contra desperationem.

XV. *Of Afflictions.*

* Esay. 48. 10. Ier. 9. 7.

'Tis the *Furnace into which God casts his people to refine them, his enemies to consume them. It's a comfortable pillar of fire to lead his *Israel* towards *Canaan*, but a fearfull flame, like that from Heaven upon *Nadab* and *Abihu*, to destroy the wicked. 'Tis a Scullion, a file to make Christians bright and clean. 'Tis the gall and Wormwood that God layeth upon those breasts of the world, power, pleasure, honour, profit, to wean his children from it. 'Tis the hand, the friend that pulleth them out, and will not suffer them to dabble, soile, drown themselves, in the puddles, sinks

or

or streams of earthly vanities, carnall pleasures, or creature comforts. 'Tis the Kings professor of Divinity in the Academy of the World. 'Tis the (*a*) School of Christ, where a Christian learns to take out lessons of patience, humility, submission to Gods will, contempt of the World, Repentance, and dependence upon God. It gives a tongue to the heart, and (as the extream danger *Cræsus* was in by *Cyrus* and his enemies in the battle, made his till then dumb Son cry out (*b*) *O do not kill King Cræsus*) maketh men and women both to break open and knock off, all the doores, locks, barres, and obstructions of speech, and also to * cry out for mercy, acceptance, forgivenesse, deliverance, safety, and salvation, although they had never before spoken one word to God by prayer for the lives of their indangered, wounded, dying souls. What the barren women of *Rome* did foolishly conceive of, and vainly expect from the Priests of *Mars* when they danced stark naked up and down the streets with whips in their hands to keep off Doggs from biting them, namely that if they were lashed by them, it would make them fruitfull; Christians find it experimentally to be most true of the Rod of God, for it makes them * *bring forth fruit meet for repentance.* Affliction like Aloes is bitter in taft, but sweet in operation, for it kills sin that Cancer, that cruell deadly worm which doth so dengerously wound, so grievously pain, and so intolerably torment the Soul. 'Tis to an *Israelite* a *Jordan*, but a Red sea to an *Egyptian*. A child of God may say of Troubles, as *Socrates* did of his enemies *Anitus* and *Melitus*, they may kill me, but they cannot hurt me; for he is like the *Amiantus* stone called the Asbest, which (tis said) being cast into the fire seems forthwith to be all on a flame, but being taken out shines more gloriously: And like gold, which put into fire is more pure, and being cast into the water is most radiant. Tribulation is to him as the enemies sword was to that souldier, who being therewith wounded in his side, was thereby cured of an Impostume, which otherwise would have caused his death. Adversity it is a Christians Topicks from whence he deduces Arguments to prove himself a * Favourite in the Court of Heaven.

(a) *Scholacrucis schola lucis. Calamitas virtutis est occasio. Seneca de divin. provident.*

(b) *Res est, cave ne cecidas. Heyl. Geogr. p. 528.*

* Hosea. 5. 15.

* *Psal.* 119 67-71.

* Prov. 13. 12.

Heaven. 'Tis his Heraldry or Coat of Arms where by he is able to prove himself allyed to Christ, and an Heir of Glory; they being Bastards, not Sons, who are not chastened of the Lord. *Deus unicum tantum habet filium sine peccato, nullum sine flagello.* It's the † Physick that purgeth out the peccant, dangerous humours of sin; 'tis a painfull but a health-bringing medicine.

Esay. 27. 9.

Nulla remedia quæ vulneribus adhibentur tam faciunt dolorem, quam quæ sunt salutaria, saith the Orator. Corrections like *Plato's* suppers are best the day after.* A good mans drink is wormwood here, for he must not expect two Heavens. *Delicatus es si hic gaudere velis cum seculo, & postea regnare cum Christo*; Since they that would reap in joy must sow in tears, they must expect both clouds and showres, ‡ it being the lot, portion and condition of all Gods people to have foul weather and foul way in their Journey towards their everlasting home, Heaven. (c) *Cyrus olim suos Persas libertatis dulcedinem ex labore servitutis docuisse traditur.** Misery gives a sweet relish to mercy, and therefore God will have his people to be slaves in *Egypt*, before he makes them free denisons of *Canaan*.* Affliction, 'tis the Morter in which a Child of God is beaten and bruised to make his graces like sweet spices smell more fragrantly. *Afflictio piorum non est tam pœnæ criminis quam examen virtutis*: For Gods sharpest dealings, and severest dispensations towards his children are corrections not judgments, chastisements but not punishments, or if they be punishments they are yet *pœnæ emendatoriæ non interfectoriæ*, reforming not consuming, temporall, not eternall, sin-killing, but not soul-killing punishments. Affliction 'tis the Sive wherewith God sifts, and as it were dresseth them to make them fit grain to be gathered into his Garner. 'Tis the workhouse in which he frameth his Servants like to his Son. 'Tis the mould wherein God casts his own people, and forms Jesus Christ in them. 'Tis the Mint-house wherein the Lord stampeth his own Image upon them with this superscription, Holinesse to the Lord. (d) 'Tis the mark, livery, Cognizance, of the friends, sheep, and servants of Christ. 'Tis a Rod (like † *Jonathans*) with honey at the end of it, whereby

* A gale of groans and sighs, a stream of tears accompanies us to the very gates of Heaven, and there bids us farewell for ever. M. *Baxter.*

† 1 *Thess.* c. 3. v. 3.

(c) R*ainold.* O*rat* p 401.

* *Si mihi tranquilla & placata omnia fuissent incredibili quæ nunc fruor lætitiæ voluptate caruissem. Cicer. post reditum.*

‡ Afflictions are the snuffers wherewith God makes his people to burn and shine more bright.

(d) There is no greater sign of damnation then to lie in sin and evill unpunished of God, saith blessed Mr. *Bradford.*

† 1 Sam. 14. 27.

whereby mens eyes are enlightned to behold their misery; most men and women being too like the Mole, who (they say) is blind till a little before her death, but then see's. * If they be bound in fetters, and be holden in the cords of affliction, then God sheweth them their work, and their transgressions that they have exceeded, saith *Elihu*. *Manasses* could not see his sins so as to be humble for them, and to repent of them, till affliction had opened his eyes. Adversity 'tis the Grave of sin, and the Womb of Grace. 'Tis like (*d*) the picture of *Diana* in *Chios*, which frowns when you come to it, and smiles when you go from it. * *Demetrius* an Heathen accounted it a great unhappinesse that he had no misfortune. And not without just cause, since prosperity is usually the mother and fore-runner of iniquity, security, * misery. (*e*) When *Philip* King of *Macedon* had tidings brought unto him of many worthy and prosperous exploits atchieved all together in one and the same day, he cryed out: O fortune, work me but some small displeasure, I beseech thee, for these so many blessed good turns. (*f*) And when *Amasis* King of *Egypt* heard of *Polycrates* his happinesse, he wrote to him, saying, I have thy great felicity in suspicion. And afterwards said, that he feared he should be forced to sorrow and lamentation because of this his friend overwhelmed with misery. And that he feared came to passe, for not long after *Polycrates* was hanged upon a Gibbet, by the Command of *Oretes* the Lieutenant of *Cyrus*.* Impunity is the greatest infelicitie: prosperous wickedness being the usuall Harbinger of grievous calamities, for God is most angry at the wicked when he seems (because he doth not punish them) to be pleased with them. Amongst men there is *et misericordia puniens & crudelitas parcens*. Witnesse *Tiberius* (*g*) who constrained them to live who were willing to dye: And (*h*) *Caligula*, whose Command to the bloudy Executioner of his cruelties was, *Ita feri ut mori se sentiat*; strike so as he may feel Death. And when a poor prisoner said to *Tiberius*, I beseech your Majesty that I may dye, he answered him, thou art not yet in my favour. So the Lord (but most justly) punisheth his enemies by sparing, wounds by not striking, and

* Job 36. 8, 9.

(d) *Rainold Orat. p. 394.*

* *Nihil mihi videtur infelicius eo, cui nunquam aliquid evenit adversi. Demetrius.*

* Prov. 1. 32.

(e) *Plutarch. Apothegm.*

(f) *Camerar. lib. 1 p. 38.*

* *Miserum te judico quod nunquam fuisti miser. Seneca de divin. providentia.*

* Prov. 2. 12.

(g) *Suetonius vita Tiberii.*

(h) *Camerar. lib. 5. p. 334.*

plagues them by prospering of them. For Adversity with Gods mercy is true felicity, but prosperity with Gods wrath is reall misery. *Paul* in a Dungeon was happily miserable, when *Nero* upon a Throne was miserably happy. The way to *Canaan* for the *Israelites* lay through a howling desert; Affliction is the Kings great road to Heaven. (i) *Bias* amongst others ordained this Law, That none should be a Prince of the *Perinenses* but he that had been brought up ten years in the Warres. Because, saith he, he alone doth know how precious a thing peace is, that hath felt the extream calamities of War. Famine teacheth us the worth of plenty, Imprisonment indears liberty, darknesse makes the light both more desirable and welcome; so the burden of affliction felt, and the bitternesse thereof being sweetned, by being sanctified unto us, will make us both highly to prize Gods great mercy in delivering us from troubles, and heartily to praise him for his compassion and goodnesse in giving us songs in the night, solace in the midst of our Sorrows, and support under our sharpest sufferings; since none will either so much value the favour and felicity of a pleasant calm, or rejoyce in the security of an earnestly desired Haven, as those who have experienced the amazing distracting terrours of a Cholerick, furious storm, and have been exposed to the dreadful dangers of an inraged Ocean, whose angry, cruell, and remorslesse Billows did seem to quarrell and contend which of them should be their Executioners, and first overwhelm, ingulf, and bury them in the liquid bosome of their mercilesse Mother: Christ is never so amiable, dear, or precious to any, as he is to them who have been sensible of the weight, height, and smart of sin, their own nothingnesse, vilenesse, and wretchednesse, by reason thereof, and his infinite, undeserved Love in both freely, seasonably, safely bringing them by the gates of Hell to Heaven. And therefore God who is not only wisdome it self, but † Love, and the father of mercies, who doth not willingly afflict the children of men, who is grieved as well as fretted at their transgressions, would not cut and lanch his people, if their festered sores could be cured, or the life of their souls preserved by mild, unpainfull,

(i) *Don Anthony de Guevara Dial of Princes Fol.* 28.

† 1 John. 4. 6.

painfull, and mercifull applications. He is also * that husbandman, who is Lord of the Vine-yard, and he both takes care of it, and delights in it; He will not therefore cut down with the Axe of vengeance those trees that bear good (though but little) fruit, but only prune them with the sharp knife of Affliction, that so they may be more fruitfull. He is not (like Tyrants) pleased with their sufferings, for even then when his hand is whipping of them, his tender Bowels (like an indulgent pityful Mothers) yearn toward them; while he strikes, he loves them; yea therefore he strikes because he loves them: you have his own word for it, as many as I love †I rebuke and chasten. His blows, are Balm, his wounds cure, his anger is favour, & his displeasure mercy to them. It's then both the unspeakable felicity of, and a prerogative Royal, not only peculiar and annexed unto, but also inseparable from all the Heaven-born heirs of Christs Kingdome, That no condition how sad, grievous, or calamitous soever it be in this world, either shal or can render them miserable: * Because it's beyond the power both of sin, Satan, sufferings and death, either to extinguish the fire of Gods free love towards them, or totally and finally to take away the inward, soul-ravishing, and reviving comforts of the Holy Spirit from them, or to extirpate the root of grace out of them here, or to keep them from, or to deprive them of, that crown of glory, which the Lord hath both promised them in this life, and prepared for them in the next, when Angels shall carry their souls into *Abrahams* bosome: whereas the undoubted immediate Heirs of earthly Princes are often either excluded, disinherited, deposed, or Assasinated, and so do not only lose their rights, hopes, honours, lives and glories, but become far more miserable by their being formerly so happy either in expectation, or fruition. We need travail no further then * *England* to fetch woful instances or examples to confirm this truth. * *Robert* the eldest son of *William* the Conqueror, King *Henry* the sixth, and (to name no more) *Edward* and *Richard* the only Sons of King *Edward* 4. were disinherited, deposed and murdered. The first by his younger brethren, *William Rufus*, and *Henry*. The second by *Edward* the 4. The other

* John. 1.15.

* Revel. 3.19 *Deus paternum habet adversus bonos viros animum et illos fortius amat tr, operibus, doloribus ac damnis exagitat, ut verum colligant robur. Senec. de Divin. provident.*

* John. 10 28. Psalm. 103. 17.

*Our age doth afford us the most bloudy, barbarous and impious example of this kind that ever the Sun beheld, *viz.* the horrid murther of King *Charles the 1st.*

† These are the Lots which all Kings from the first that ever was to the last that ever shall be, shall most certainly draw in their courses, *Regnabo, regno, regnavi, sum sine Regno.*

other by their uncle then Duke of *Glocester*. Thus we see that a Christians crosse is a Crown, whereas an earthly Crown is but a crosse. The statue of *Neptune* at *Messina* holds *Scilla* and *Charybdis* in chains, with this inscription, *Pergite securæ per freta nostra rates.* The Lord orders all his dispensations both of love and anger to his own glory and his peoples good, so that neither prosperity nor adversity shall hurt them, (k) *Quicquid enim passus est Christus idem nobis sanctificavit, paupertatem ditavit, ignominiam glorificavit, mortem vivificavit.* Whatever Christ suffered that he hath sanctified. He hath made poverty riches, Ignominy honour, and brought life out of the womb of death to and for his people. (l) It's an Axiome in Philosophy, *Medicinæ fiunt per contraria*, and it's true in Divinity: for the great Physitian of our souls makes miseries medicines, sicknes health, and tribulations* mercies to his Children, yea παθήματα μαθήματα, Nocuments are Documents, corrections * instructions, calamities cordials, and crosses comforts unto them. Beleeve me, there is no such joy in the World as the people of Christ have under the crosse, I speak by experience, said pious Mr. *Philpot.* m *Guy de Brez* being committed prisoner into the Castle of *Tournay*, he was visited by many persons of quality, and amongst the rest by the Countesse of *Ren*, who coming into the Prison, and beholding the iron chain to which he was fastned, Mr. *Guy*, said she, I wonder you can either eat, drink or sleep in quiet, for were I in your case the very terrour thereof would go nigh to kill me. Madam said he, the good cause for which I suffer, and that inward peace of conscience wherewith God hath endued me, makes me eate and drink with greater comfort then my enemies can which seek my life, yea my chains and bonds are so farre from terrifying me or breaking my sleep, that I glory and delight therein, esteeming them at a higher rate then chains and rings of gold or any other precious Jewels whatsoever, for they yeild me much more profit. Yea when I hear the ratling of my chains, me thinks I hear as it were some sweet instrument of Musick sounding in my ears. Thus when God gives quietnesse, who then can make troubles? when he comforts, speaks peace, and gives Joy to his people, who, or what

(k) *Luther.*

(l) *Prom. ex Arist. lib. 2. Ethic. c. 5.*

* *Psalm* 119. 71

* *Psalm* 119. 67.

(m) *Fox B. of Martyrs, vol. 3.*

* Job 34. 29.

what can make them sad, unhappy, or disconsolate? It's true, Gods jewells may, yea often do lye in a black Cabinet, in a mournful condition for a time, yet like diamonds in a dark night they do then sparkle and give a resplendent lustre; for their graces like Sun-beams dart and shine through the thickest clouds of grief and misery. Like Balls they rise the higher by being stricken down with the hand of Correction: And although they be loaden or pressed with a laden, a very ponderous burden of inward or outward troubles, yet they make good that impresse which the noble family of the *Columni* gave when they were banished by Pope *Alexander* the 6th. A bending branch with this inscription, *Flecti potest, frangi non potest.* They are Oaks, proud, stubborn, obdurate sinners, not Osiers, meek, humble, penitent Saints, that are torn, blasted and consumed by Thunder and lightning, by judgments, vengeance, and fiery wrath from Heaven. The worst evills that befall them cannot hurt them. n *Mala non patitur nisi malus.* And which is more, they do them good, for God takes the venome out of them, and so makes them not only safe, but healthfull also, and necessary for them. Christians therefore should, yea must be,

(n) *Marsil. Ficin: Epistolar. lib. 4. Nihil accidere bono viro mali potest. Seneca de Divina provident.*

1. Not only patient, submissive, and contented under chastisements, saying with him, *ut fiat voluntas Domini quotidie oramus, cum facta est voluntas Domini feramus.*

2. But Joyfull also, as the blessed Apostles, and those that were spoyled for the name of Christ were when for a good cause, a good conscience, a good God and a gracious Saviour they were both scourged and plundered, saying with another, *Placent mihi dolores per quos nihil in mundo placet.*

3. They should be thankfull, and say with *Iob* when all the beautifull and pleasant plumes of riches, honour, prosperity, health and and his dearest creature-comforts were pluckt away from him by the just, yet mercyfull hand of God, but violent and unjust hands of cruell enemies who stript and left him naked and distressed, * *Blessed be the name of the Lord.*

* Job 1. 21.

4. Christians should labour to be soundly humbled for the * provoking, procuring cause of all their sorrows and sufferings, their transgressions.

* Lamen. 3. 29, 30.

5. The

5. They ſhould ſeriouſly conſider that there are two Oceans to drown thoſe *Egyptians*, their ſins, in Gods wonderſull mercy, and the infinite merits of Jeſus Chriſt, and ſo by a lively faith keep their ſouls both from deſpairing and mourning.

6. They ſhould by fervent prayer ſeek to get the afflicting hand of God ſanctified unto them, that ſo his Rod as well as his Staffe may comfort them.

7. They muſt not only clear and juſtifie God in his ſevereſt diſpenſations towards them, bat alſo acknowledge his mercy in that he doth but whip them with a rod, whereas they have deſerved to be ſcourged with Scorpions, and becauſe he doth lay but the little finger of his diſpleaſure upon them, whereas he might juſtly have ſmitten them with the hand of his wrath.

8. Chriſtians muſt reſolve to ſwallow that poyſon no more, to run into that fire no more, that is, to commit thoſe crimes and iniquities no more, which did ſo much indanger the lives of their Souls, and whereby they did ſo much both diſhonour, and diſpleaſe the Lord.

9. They muſt be ſure when they come ſafe to land, * to perform thoſe vows and promiſes which they made to God when they were toſſed and diſtreſſed in the Sea of adverſity.

Laſtly, Gods people muſt adore and admire the wiſedome
* Pſalm. 76. 11 and goodneſſe of that God, who both can and doth make
10. the Lyon of affliction to afford, and give the honey of ſpirituall conſolation, and the ſweet meat of ſaving grace to the ſouls of his people; it being a moſt ſadly experimented truth, that if man ſhould enjoy a Paradiſe all his dayes in this World, he would then ſeek no further, but ſit down contented, and ſay of it, as *Peter* once did of *Mount Tabor*, It's good for me to be here. Becauſe that if our lives be not made bitter and ſowr by tribulations, neither Holyneſſe, Chriſt, nor Heaven, will be either dear or deſirable to our ſouls. And though the Lord do afflict his Children, yet the ſharpeſt, the longeſt calamities and ſorrows which they can poſſibly endure on this ſide their graves, are but a drop, a moment of pain, diſtreſſe, trouble, miſery, and grieſe, to that

Ocean

Ocean of Joy, and eternity of Bliſſe which they ſhall ſurely enjoy after their death. * Our light afflictions which is but for a moment worketh for us a far more exceeding and eternall weight of glory, ſaith bleſſed *Paul*, *O felices inter omnes miſerias hoc unò Chriſtiani, quod via nobis per hæc ad aliam vitam, in qua nec gaudiorum nec modum ullum eſſe ſcimus nec finem.* Adverſity ſanctyfied is a ſharp, but a ſure way to felicity and glory: Like honey it both purgeth and heales a Chriſtian. And as affliction hath a ſting wherewith it pains and wounds, ſo like that Serpent the Scorpion (ſuch is the compaſſionate goodneſſe of the Lord) it hath alſo in its own Bowels an antidote wherewith it doth both eaſe, preſerve, and cure a Child of God, and ſo becomes his Balſam, not his Bane.

2 Corinth. 4. 17.

(o) *Lipſ. Epiſt.* 63.

The Prayer.

O *LORD, thou art both Wiſdome, Love, and Goodneſſe it ſelf. 'Tis pity therefore as well as anger, compaſſion as well as indignation, that moves thee to ſtrike, chaſten, frown upon and afflict thy people. Thou knoweſt that even the beſt and moſt dutifull of all thy children are apt to become wilde, wanton, forgetfull, ſtubborn, unthankfull, ſickly, and diſeaſed, if thou lay up thy rod, and feed them fat with Mercies. And thou ſeeſt that proſperity makes them to gather duſt, and to grow both mouldy, and ruſty, but that Adverſity makes and keeps them faire, bright, and clean. O let the conſideration therefore of thine infinite Wiſdome, make us quietly, willingly, contentedly, ſilently, to ſubmit unto all thine angry diſpenſations, to bear thine indignation, and to kiſſe thy correcting Hand. And let, O Lord, the ſerious meditation of thy wonderfull Love and Goodneſſe make us both joyful, and thankfull, for thoſe ſharp, but ſafe, yea neceſſary Corroſives, the ſoundeſt hearts having ſome proud fleſh in them, and for thoſe painfull, but purgative, healing, comfortable potions and pledges of thy fatherly care, and tender compaſſions towards us. Let us all when we are afflicted, conſider and remember, that it's for ſinne we ſuffer, and*

 that

that our transgressions are the source of our punishments, that so when we are chastised for our faults, we may not murmur, but mourn; repine, but repent; nor be peevish, but patient, submissive, penitent. And let O Lord all thy chastisements be so sanctified unto us, that our understandings may be enlightened, our judgements rectified, our souls humbled, our corruptions mortified, our consciences purified, our lives reformed, that thy dreadful wrath may be appeased, thy unsupportable judgements removed thy tender mercies evidenced, and thy loving kindnesse which is better then life, vouchsafed, and continued unto us. Grant this O Lord for Christ his sake, Amen.

Afflictio illuminat, docet, purgat, curat.

XVI. *Of Patience.*

PAtience 'tis a * *Job* blessing God for the losse of blessings; an * *Eli* kissing the Rod that drew bloud from him with that sharp lash, that heavy stroke, the threatned ruine of his house and posterity, with the mouth of submission, saying, *It is the Lord, let him do what seemeth him good.* (a) It's a holy, good *Mauritius* who when he was not only deposed from his Empire, and succeeded by one of the worst, yea basest of all his subjects, *Phocas*; but also compelled to be a sad and mournfull Spectator of the bloudy butchery of all his five sweet innocent Children, he meekly and joyfully kissed the hand that beat him, saying, *Righteous art thou O Lord, and just are thy Judgments.* 'Tis a Lamb that will be both shorn and killed without crying. It's a grace that keeps the soul in a calm, holy, contented frame in every condition. 'Tis an *Isaac* bound and ready to be sacrificed without murmuring. A stone-wall that both blunts and repels the piled arrows of the sharpest sufferings. 'Tis a fountain without

* Job 1. 21.
* 1 Sam. 3. 18

(a) *Cedrenus in vit. Mauritii. & Camerar.*

out mud, and clear though stirred or troubled with the hand, and rod of affliction. A face without a frown and peevish tear in the greatest pain, disappointment, grief, torment. 'Tis a writ of restitution, when distrust, frowardnesse, discontentment, or rash anger, have ejected a man out of his right mind, and Christian behaviour, whereby he is again peaceably and quietly restored unto himself: *In your patience possesse your Souls.* 'Tis a stream that keeps within the banks of † silence with *David*, and * an holy contentation of mind with *Paul*, when the stormy impetuous winds of affliction, poverty, sicknesse, or persecution doe blow upon it. 'Tis cooling Physick that preserves the soul from falling into the dangerous fever of an angry murmuring against Gods crossing providences. 'Tis one (like the Camell) kneeling down to take up his burden. It makes a man like wheat fall down in a silent submission, and a willing resignation of himself to the will and pleasure of God, when he's winnowed with the fan of adversity. 'Tis a clear Skie in the worst weather. An Anvile unbroken with the hardest strokes of injury, calamity, or Tyranny. (*b*) 'Tis the golden meane betwixt the extreams of stupidity and repining. 'Tis *Jonah* in a Whales belly without fretting. 'Tis the Cradle wherein passion is rock'd asleep. 'Tis the earnest, the bond of a liberall remuneration: (*c*) For so bounteous a rewarder of patience is God, that if you commit your injury to him, he is a revenger; if your grief, an healer; if your death, a reviver.

† Psalm 39. 9.
* Philip. 4. 11, 12.

(b) *Et non sentire mala sua, non est hominis; et non ferre, non est viri.* Seneca.

(c) *Hug. Grotius* of the Law of War and peace, *ex Tertul.*

How great is the power of patience, to have God himself a debtor to it! Patience, 'tis a *Joseph* relieving, maintaining, providing for the soul in the *Egypt* of this world, when afflicted with the forest famine. 'Tis a childe descended of a Royall family, being the Daughter of that Queen mother Meeknesse. 'Tis an *Abraham* prepared, resolved, contented to forsake and want all, countrey, friends, land, if God will have it so. 'Tis a Dove without Gall; A tree without knots; A spirit even and planed; A fresh spring, and sweet water in the saltest sea of tribulation; A But that receives all darts without pain, hurt, and death; A bush burning,

* Esay 39.8. yet not consumed. Patience 'twill make a man like * *Hezekiah* willingly consent, and (as it were) set his hand to Gods Deed of gift, of all his, yea and his posterities temporal mercies to enemies, and aliens, with *a Good is the word, and righteous is the work of the Lord.* 'Tis a Christians Sandale and shooe wherewith he both can and doth tread upon the nettles and bryers of injuries and reproaches without either smart or hurt; and also wherewith he walks upon Gravel and thistles, indureth crosses, losses and troubles without
* Prov. 3. 15. fainting, fretting, or † tyring.

The Prayer.

O LORD, if thou wert as prone to revenge as we are to rebell; Or if thou shouldest be as ready to destroy us, as we are forward to displease and dishonour thee, showers of Fire and Fury instead of dews of Grace and Mercy would daily, yea hourly fall from Heaven upon our heads. But such, O! thou God of Patience, though thou art angry with the wicked every day, in thy wonderfull Long-suffering towards us, though we daily vex and grieve thee, that thou art graciously pleased to warn us, to wait on us, to wooe us, to strive with us and to offer both favour, and forgiveness to us. O let us resolve and indeavour to learn of Christ, to imitate him, and to transcribe into our own actions and behaviour that Golden Copy which our blessed Saviour hath set us by being (like him) meek and lowly in heart. And since thy holy Word assures us that a froward mouth and heart are hatefull and abominable unto thee: O let us never give thee any rest till thou hast adorned us with the precious, the glorious Ornament of a meek and quiet spirit: That so we may lie silently under thine angry hand when corrected, bear injuries, affronts, revilings, patiently and Christianly, when they are done or offered unto us, wait without fretting contentedly the Lords own time and leisure, for comfort and deliverance, when we are afflicted, distressed, oppressed. And though we should be wrongfully, or suddainly deprived either of all our sublunary mercies, or of those which we most value, affect, and desire, that

so

so we may possesse our souls in patience, and not be angry or froward at Gods sharpest dealings with us, because how great or many soever our miseries are or may be, they are lesse and fewer then our iniquities deserve. Grant this O Lord for Christ his sake. Amen.

Patientia tacet, adjuvat, exonerat.

XVII. *Of Baptism.*

'TIs a *Moses* leading and carrying Infants out of *Egypt* into the *Canaan* of Gods true Church. It's the hand that ingrafts them into the true Vine Jesus Christ, that so they may become living and fruitfull Branches, and escape everlasting burning. 'Tis their Matriculation in the Acadamy of Christianity. The Oath of Allegiance which they take to be loyall Subjects to the King of peace and righteousnesse Jesus Christ. (*a*) When the *Romans* created any Knights, they caused them to swear,

(a) *Don Anthony de Guevare. Diall of Princ. Fol. 9.*

1. That they should spend all the days of their lives in Wars.

2. That they should never through fear, poverty, for riches or any other thing take Wages but of *Rome* only.

Lastly, that they would rather choose to dye in liberty, then to live in Captivity. In our Baptismal Covenant (which is an honor and happinesse infinitely beyond that of being a *Romane* Knight, for thereby we are made members of Christs body, and (as I may say) Peers and Nobles of his Kingdom, we do solemnly and faithfully promise and engage

1. To fight the Lords battails under the great Captain of our Salvation Jesus Christ against sin, temptations, the World, the flesh, and the Devill untill Death.

2. That we will not be hired, corrupted, allured, nor prevailed withall, either by pleasure, power, credit, profit, or any thing to serve the Devill or our own Lusts against Christ.

And Lastly, that we will neither willingly suffer our selves to be pinioned or manacled by our spiritual enemies, nor live in a cursed slavery, or captivity under them, but that we will (as *Hannibal* solemnly swore to *Amilcar* that he would be an irreconcileable enemy to *Rome*) both live and dye in a Christian, couragious, constant, implacable hatred against them, and opposition of them. Baptisme it's the brand whereby we are known, being thereby brought within the pale of Christs visible Church; and also whereby we are distinguished from Heathens, and Pagans. Certainly then those parents are very unwise, unnaturall, yea cruell to their Children, who will not suffer the covenant of Grace, nor that Deed of an heavenly inheritance which God hath drawn, and is ready made to be sealed by this Sacrament (to which they have an unquestionable right by vertue of Gods promise which is made unto, and entailed upon them as well as their Parents) unto them. But instead thereof do without all both pity and affection not only keep those Lambs out of Christs fold, but also expose them to Wolves and wild beasts, Hereticks and Seducers to be devoured: And rather choose to have them continue foul and filthy, then to have them * washed in the laver of Regeneration. Besides they do grievously sin against their own souls in slighting, opposing and despising so sacred an institution. For although the want, and in some cases, the neglect of Gods ordinances be not, yet the contempt of them is damnable.

Woe to them, saith a learned man, that in the Administration of this Sacrament of Baptisme deny their duty to dying infants, under pretence of I know not what discipline. And wo ('tis sadly to be feared) will pursue and overtake those who will not suffer Ministers to perform their duty to Infants, neither living nor dying, through their dangerous delusions, and under both vain and ungrounded pretences. For the administration of this Sacrament of Baptisme hath both

* *Nos per illud sacramentum ablutis delictis nostræ cæcitatis, in vitam æternam liberari, inquit Tertul. de Baptismo. lib. de Baptist Hist. eccles. Magdeburgens. cent. 3. p. 239.*

In Baptismo Cyprianus sentit omnia peccata deponi, diabolum opprimi, spiritum sanctum accipi. Idem. Cent. 3. p. 247.

Et Origen. docuit peccati sordes per Baptismum deponi, & omne genus delictorum auferri. Idem. Hist. Ecclesiast. Magdeburg. Cent. 3. p. 253.

both the best foundation and text, the * word of God to warrant it; and the best, clearest, and safest comment (to wit) the practise of the Apostles, and also both the judgement and practise of all Christian Churches in the world for some hundred of years to confirm it.

(c) Baptisme hath its beginning from Gods word, and from the use of the primitive Church, saith Mr. *Philpot*. (d) And the Ecclesiasticall History and others acquaint us that *Auxentius* who was an *Arrian*, with his adherents, was one of the first that denyed infant Baptisme, and next after him that Heretick *Pelagius*: And then the *Anabaptists*. These are the spoysoned springs and muddy channels, from which, and down which this dirty, unwholesome, dangerous stream of Antipedobaptism did flow & run into this vertiginous, truth-sick, and truth-despising, if not loathing age: into which the former times have conveyed and emptyed their dregs, froth, and filth; and wherein gray-headed errors and Heresies are not only grown young again, but vamped, furbished and new gilt on purpose to vent them unto such, either ignorant, inconsiderate, or profane chapmen, as without care, or conscience will sell their souls to purchase their Lusts. For now it's become a gainfull trade to retaile those damnable and dangerous Heresies, and principles that are sent by wholesale out of *Italy* by the Popes Factors, and which is more, all that will, may set up and be free of any Company they like best. 'Tis no wonder then that Gods Temple and Table have but a few guests, when the Devill is permitted to revell and keep open-house for all comers, or that truth should be opposed when the Father of lyes hath liberty to speak against it. Infant-baptisme being heretofore questioned after so many years quiet enjoyment of its undoubted Right as inabled it to plead prescription for it; It was Defendent in the cause, and produced such cleer, strong, and good evidences, that it got both a verdict and judgment upon it, which still hangs upon record in the Court of antiquity against the adversaries thereof. But of late time it hath been forced through the unjust disturbance of some turbulent spirits to be Plaintiffe also; And through the good providence and

* Mark 1.4. Acts 2.38, 39. Genes. 17 compared with Colos. 2.11. 12.

(c) The Baptisme of Infants was not derived from the authority of man neither of councels, but from the tradition or doctrine of the Apostles, saith S. *Augustine contra Donatist. lib. 4. cap. 23. & 24.*

Mr. *Simpsons History of the Church*, Mr. *Philpot*, &c.

and the divine assistance of him who hath given (e) some of his Servants such a mouth and wisdome as none of its enemies are able to resist. It hath again cast the most cunning, active, and irreconcileable enemies thereof to the glory of God, the vindication of truth, the comfort of his people, and the everlasting both shame, and silence of those whose either passion, or interests have blinded their Reasons, or corrupted their affections so, as that they either know not, or love not the truth. For (f) *A baptismo post Christum prohiberi non debet infans recens natus*, saith *Cyprian*,† and with him agree so many both pious and learned men, that but to name them, their arguments and sayings would swell this Subject into a Volume. In short therefore (for it's not my design to be Polemicall herein) to me it seems to be a very safe and good rule which (g) *Aristotle* layes down, *se.* That whatsoever hath been affirmed by almost all, should not hastily be denyed by any; because (h) *Quod ubique, quod semper, quod ab omnibus tenetur Ecclesiis, id demum Catholicum.* 'Tis a *Meridian* shining truth, that all new waies are false waies, and therefore they must be carefully declined by all those that really desire to walk in that good old way of life, that leads to blisse and glory. And 'tis as true that they must needs wander, stumble, and fall, that resolve to walk in crooked, uneven, blind and slippery foot-paths of their own making.

(e) That pious and learned Divine Mr. *Baxter, cum multis aliis*, and amongst them that eminently learned Dr. *Hammond pract. catech.*

(f) *Cypr. Epist. 59 ad Fidum.*

* *Vide* Dr. *Hammond pract. catech. p. 212. to 219.* where you will meet with a boundant satisfaction in this particular.

(g) *Arist. Ethic. lib. 10. c. 3.* That rule also of St. *Augustine* is very safe and good, viz. *Quod universa tenet ecclesia, nec concilius institutum sed semper retentum est, non nisi authoritate apostolica traditum rectissime creditur. Aug. Donatist. lib. 2. c. 7.* (h) *Vincent. Lyrinensis.*

The

The Prayer.

O LORD, it is no less then a signall, a singular and a very great Mercy to thy Church and Children, that thou hast provided and given them a remedy for Infants against the danger, the poyson, and the pollution of Originall Sinne, wherein they are born, and thereby come into the world both defiled, and spiritually deformed: In that thou hast set open the door of Baptisme for them, at which they enter and are admitted to come within the pale of thy visible Church. Lord still continue this great Priviledge nnto them. And as then and there they are listed under and Covenant with the great, the glorious, the victorious and invincible Captain of our Salvation to fight under him against the implacable Enemies of their gracious both Saviour and Soveraign, and their own immortall Souls, the World, the Devill, and the flesh; O let them be conscientiously carefull to pay their Vows, to discharge their solemn ingagements, and to expresse their fidelity, piety, and loyalty by continuing Christs faithfull Souldiers and Servants unto death, Amen.

Baptismus janua est Vitæ, Christianitatis Ostium, Regenerationis Sacramentum.

XVIII. *Of the Sacrament of the Lords Supper.*

'Tis the Souls Banqnet. 'Tis one of those * Breasts wherewith our Mother the Church nurseth and nourisheth the Children of Christ. 'Tis both the food and fewell of Grace.

* Certainly then those Ministers are very not only unkind but cruel and injurious to their flocks and people that either cut off this breast by absolutely refusing, or dry it up by deferring and neglecting to administer this necessary food, this holy and comfortable Sacrament unto them.

Grace. Jesus Christ is in this necessary Holy Sacrament a *Pelican* in deed, and reality; for he feeds his faithfull ones with his own Bloud. 'Tis a lively representation of Christ crucified to the eye of faith. 'Tis spirituall glue which joynes and cements Christians one to another in Love and Unity. 'Tis a Christians commemoration-day of his best and greatest Benefactor. 'Tis the last Will and Testament of Jesus Christ, whereby he bequeathed the precious, inestimiable, everlasting Treasures, comforts, and blessings of his Death and passion to all worthy Receivers. I acknowledg the Sacrament of the Body and Blood of Christ administred according to Christs institution to be one of the greatest treasures and comforts that he left us upon the earth, (*a*) saith Mr. *Philpot*. 'Tis a deed of Guist, A Conveyance from Jesus Christ of himself and all his merits both sealed and delivered, with livery and seisin to all true Beleevers; whereby they have a just right, an unquestionable title unto, and a saving interest in the Lord Jesus, and all the sweet, blessed, and glorious benefits of his death, resurrection and intercession. (*b*) *Darius* King of *Persia* had in his Bedchamber a vine all of Gold which was inriched with precious stones, and did bear grapes made of pearl of an inestimable value. And yet this Vine was but a barren fig-tree, and its orient Gemms but dry and withered leaves compared with that * true vine Jesus Christ, and the most precious fruit thereof. For if all the Gold, Jewells, rarities, and wealth of the whole world were put into one scale of the ballance, and but one drop of that invaluable bloud which flowed from this vine when it was cut, (when Christ was crucified) upon the cross in the other Scale, all those would be but feathers, chaffe, or mosse, light, vain, and worthlesse things, in respect of the excellency, and necessity of this: Since 'tis only the bloud of Christ that cleanses us from sin, and makes the soul beautifull in the eyes of God, and redeemeth it from eternall damnation. For it is not in the power either of all the glorious Angels, and blessed Saints in Heaven, or of all the Christians upon earth to satisfie the Justice of God for one Soul, much lesse then can stones or clay reconcile an angry God,

(a) *Fox B of Marty 5, vol. 3. p. 556. col. 1.* Those Ministers then do rob, defraud, wrong their people that either take away or keep from them this precious treasure.

(b) *Camerar. lib. 1. p. 64.*

* John 15. 1.

God, and free a sinner from everlasting misery. To neglect this holy Sacrament then wherein this precious blood of Christ is freely offered to us to purge and save us, is both dangerous and sinfull, to contemne it (without repentance) damnable. *Si qui Sacramentorum usum ac si opus iis non haberent aspernarentur, non modo arrogantiæ summæ sed etiam impietatis in Deum merito damnari debent: quum non suæ tantum infirmitatis subsidia, sed et Deum ipsorum authorem contemnant, ipsius gratiam respuant, et spiritum quantum in ipsis est extinguant,* saith one. (c) *Æsops* Son at a Feast which he made dissolved Pearls in Vinegar, and gave to each guest one to drink: And yet his bounty was but parsimony, his pearls below pebbles compared with the love and excellency of this true Magarite, this pearl of infinite price and value, the Lord Jesus Christ, which every rightly qualified and prepared communicant, both drinks, and eateth also at this Supper of the Lamb. And *Cleopatras* draught when she swallowed an Exchequer, and drunk an *Indies*, was but puddle, muddy water to those pure, refreshing, life-preserving streams which flow into the Soul from that Rock of living-water Jesus Christ, through the golden conduit-pipe of this blessed Sacrament. (*d*) When the feast of the God *Janus* was celebrated in *Rome*, none were suffered to go into his Temple, but those that had new apparell. That day also the Emperor put on his imperiall Robes, and all the Captives who could with their hand touch them were delivered: prisoners for debt were discharged, all transgressions pardoned, and exiled persons were recalled. Whoever cometh to this holy Sacrament clothed with the new and rich apparell of Christs righteousnesse, and can with the hand of a justifying faith touch Jesus Christ, shall be sure to find and receive comfort, favor, acceptance; a discharge from the debt of sin, liberty, and inlargement from the slavery of his own Lusts and from the captivity of Satan; communion with Christ here, and admission into the Kingdome of Heaven (out of which man was justly excluded, exiled, for sin and Rebellion) hereafter: For when by death a true Christian doth put off the Rags of his mortality, God will invest him with the Robes of Glory to all Eternity.

(c) *Hackael Apolog. p. 417.*

(*Don Anthony de Guevara Dial of Princ. Fol. 417.*

The Prayer.

EVer blessed God, such are thy tender mercies, unspeakeable Love, and matchlesse Bounty to thy Children upon earth, that as thou hast prepared and provided for them both Mansions and a feast, a Supper of Glory with the Lamb in the Kingdome of Heaven, so hast thou also provided a spirituall Banquet, and furnished thy Table with most exquisite, curious, precious, and delicious dainties, to refresh, nourish, comfort, strengthen and unite them in their journey, and whilest they are upon their way thither, this Blessed Sacrament. O Lord, let not I beseech thee this Soul-feeding, heart-chearing, Grace-strengthening and increasing communion, and Supper be neglected, undervalued, contemned, or denyed through the corruptions, contentions, differences, carelesnesse, or ungrounded scrupulousnesse of Men. But let Ministers, O Lord, carefully obey thy command, and conscientiously discharge their own Duty, in rightly and frequently administring of it to their people, that thy bitter, thy bloudy Death, O Blessed Saviour, may be constantly and thankfully remembred, thy wonderful, unparalleled, undeserved love, pity, goodnesse acknowledged, and thy great Name praised, and glorified. And let Christians O Lord come to this Holy Sacrament, so qualified, and prepared, that their Graces may be strengthened, their Souls as with marrow and fatnesse satisfied, their interest in Christ cleared and confirmed, their joyes and comforts multiplied, their Affections inseparably united and their mutuall love to one another mightily increased. Grant this O Lord for his sake who is both the maker of the Feast and the Feast himself, Jesus Christ, Amen.

Cœna Domini cibus est Animæ, alimentum Gratiæ, Nutrix pietatis, solaminis canalis, pignus amoris, condonationis sigillum et corroborationis Sacramentum.

XIX Of

XIX. *Of Preaching.*

THE sacred word of God, purely, rightly, and powerfully preached, is that *Bethesday*, wherein *Mephibosheths* souls, lamed in their feet, (their affections) by the fall which they had out of the arms of *Adam* and *Eve*, are cured; and thereby inabled to run the ways of Gods commandements. 'Tis the * Garden, the Gallery, where Christ meeteth, speaks to, and walks with his people. 'Tis the mount of blessings, conduit of faith, Golden Scepter of mercy, and the spirituall seed of Grace and Life. 'Tis the Chariot in which Christ rideth triumphantly into the Soul. 'Tis the hammer that breaks open the iron door of the heart, the key that unlocks it. Tis the fire that consumeth all Satans strong holds in the spirit. 'Tis spirituall eye-salve, that gives a blind *Bartimeus* his sight. And 'tis the voice that awakens the most drouzy, deaf, secure sinner. (a) What the Orator saith *de Oratione*, is true, *de prædicatione*: *Morbis, inquit, animi medicinam facere debet (prædicatio facit) comprimendo quæ tument, roborando quæ languent, quæ inflammant leniendo, coercendo quæ diffluunt, expurgando quæ redundant.* 'Tis an Ark alwaies bringing blessings with it. *Nathan* which wil rouse, convince, and humble *Davids*, relapsing Saints. Tis a *Peter* pricking the hearts of great and grosse sinners to their conversion, sanctification, Salvation. 'Tis a messenger sent from God, and bringing with it those three wonderfull, glorious, inestimable Jewels and blessings to the soul, sense of sin, assurance of pardon, and a through reformation both of the Heart and life. Its the means which God hath promised, commanded, owned blessed and sanctyfied (by the inward, powerfull and effectual operation of his holy Spirit speaking home to the conscience, stirring those healing waters of the sanctuary, and accompanying the outward administration of the word) most ordinarily, and efficaciously to instruct the ignorant,

* Cantic. 4. 16. and 7. 5.

(a) Rainold. Orat. 1. p. 41.

 confirm

confirm the weak, to warm the cold, mollifie the hard, melt the frozen, comfort them that mourn, to awaken those that are drowsie, resolve those who doubt, incourage and quiet such as fear, guide them that erre, bind up the broken hearted, and to quicken those that are dead in trespasses and sins. Tis a *Cornucopia* of all those excellent, spirituall mercies and comforts. 'Tis the granary of celestial food, and *Manna*; the silver trumpet of peace, and the white flag of mercy to a people. It's a *Nilus* that softens, refresheth and fructifieth barren, hard, and languishing hearts. Tis a *Mary* with Christ in the womb of it, an Angell instructing a *Philip*; a light in the thickest, saddest darknesse, and a comfortable seasonable rain in a drought. 'Tis both meat to the hungry, water to the thirsty, physick to the diseased, milk to the weak, a Lamp to them that wander, and wine to the sorrowfull. In *Asia* it was a custome, that the Child which was not nursed by his mother, should not have the goods of his Mother. Those who are not nursed by that Mother the true Church of Christ, with the breasts of Gods word and ordinances, faithfully and duly administred, are never like to have God for their Father nor to be heires of the Churches estate, I mean the love, promises, protection, grace, and blessing of the Lord, nor to enjoy the glorious inheritance of her Children eternall felicity hereafter.

The

The Prayer.

O LORD, *thou art so farre from desiring or delighting in the eternall Damnation of the vilest, greatest, grossest sinners, that thou hast commanded the Gospell of Salvation to be preached to every creature both to Jews and Gentiles. Yet since even this word of Life is both a dead, and a killing Letter, without the quickening, sanctifying influence and efficacy of thy holy Spirit: Grant blessed God that the Holy Ghost may both teach and speak effectually, convincingly, convertingly, savingly to the ears and hearts of unregenerated Sinners, that so the dead may both hear and feel the voice and power of the Son of God, and live. And be thou pleased most merciful God so to own, blesse, and prosper thine own Labourers in thy vine-yard, that the Consciences of those who are enemies to thine own ordinances and Ministers may be convinced, their spirits grieved and humbled, their mouths stopped, their sin and errours discovered to them, hated by them, and forsaken of them: And that the understandings of those who hear and enjoy them may be savingly enlightened, their hearts graciously changed, their Lives throughly reformed, and their souls everlastingly saved. Let him who is the Word Jesus Christ be ushered into their hearts by the preaching of thy Word. Let not Christians spill the potion or throw away the plaister that should heal and cure their sin-diseased, Sin-wounded Souls by neglecting or despising this Soul-converting, and this Christ-conveying Ordinance. But grant that we may both love, prize, and hunger after this Heavenly Manna, thy word preached, that so our souls may not be famished, but fed, and nourished unto eternall Life. Grant this for Jesus Christ his sake,* Amen.

Evangelii prædicatio eternæ est vitæ promulgatio,
Pietatis semen, virtutis pabulum, consolationis vehiculum,
Cordis fulcrum, Imber gratiæ, pharmacon Animæ,

Mortuis

Mortuis tuba, cæcis Lux, Dux errantibus, Titubantibus baculus, esurientibus cibus, ignorantibus fons Scientiæ, Oceanus gaudii parens Fidei.

XX. *Of godly, learned, and of ungodly, unlearned Ministers.*

Pious Ministers they are the brightest stars in the firmament of the Church.(a) *Diis proximi sunt Deorum sacerdotes.* They are the pillars on which it standeth. The Spokesmen that wooe the soul with heavenly Rhetorique, that court it with Divine Oratory to love Christ, and the paranymphs that lead it to marry him. They are Celestiall Ambassadors sent by the Lord Jesus to treat with sinners, and to conclude an everlasting peace betwixt him and them. They are the chariots, horsemen, watchmen, and (as Saint *Ambrose* was said to be of *Millaine*) *et ornamenta, & munimenta urbis & ecclesiæ*: The beauty, safety, blessing, honour, and bulwarks both of the Nation, Cities, Towns and places where they live.(b) *Nequit Hippo devastari ante obitum Augustini, nec ante obitum Parei Heidelberga.* (c) Like the heavens they enlighten, comfort, fructifie that Microcosme, Man, with their heat, light, influence with the light of saving knowledge, the heat of well grounded, well guided zeal, and the influence of an exemplary pious conversation, without which Ministers are like those Physitians that give an Antidote with one hand to their patients (their people) and poyson with the other. And at best they are but like that * Ship wherein St. *Paul* was, that perished it self though it saved others.

(a) *Tully.*

(b) Dr. *Arrowsmith. Tact. Sa.*

(c) Dr. *Stoughton.*

* Act. 27. 22.

Or

* Or those carpenters that built the Ark wherein *Noah* & his family were preserved, and yet themselves were drowned in the deluge. When they are wicked, that may be said of them which was objected by *Cato* unto *Tiberius*, concerning the *Dalmatian* commotions, *scl.* (*d*) That their flocks are committed not to shepherds but Wolves. (*e*) For such men do not watch, but worrey; they do not teach, but tear; they do not feed, but kill and flay their sheep. Ah Lord! how black and terrible will that Bil of inditement appear, which wil be both preferred & found at that great assize, the day of Judgment, against such Ministers as do either poyson or pine their flocks! That either kill them (as *Henry* the first King of *France* is said to be murdered with consecrated wine) with the deadly, flesh-pleasing muskadine of erroneous or Heretical doctrins & principles: or famish them for want of the sincere milk of the word through their ignorance or idlenes: or lead them out of the narrow way of life, and not only incourage and perswade them to, but harden them in sin by their profaneness, worldliness, * vitious lives, & scandalous examples. Certainly all such blind, seducing, dumb, ungodly Ministers, will inevitably, irrecoverably (without repentance and reformation,) sink under the insupportable weight of the bloud, ruine, and destruction of their wandering, miscarrying and everlastingly undone people to the very bottome of Hell. O Lord let them fear it here, that they may not feel it hereafter. But this is not all. For besides the danger and misery to which they render their own souls obnoxious by their wickednesse; they do also both bring a great * scandall upon the Gospell, and

* Such Ministers are like Cooks that labor and sweat to dress meat for others, but eate none of it themselves.

(d) *Camden Annal. of Q. Elizabeth.*

(*e*) Such Ministers are *prædatores non prædicatores, seductores non doctores, peculatores non speculatores, raptores non pastores.*

* *Si quid injungere inferioribus, id primus in te ac tuos ipse statueris facilius omnes obedientes habebis. Liv. l. 26.*

There was (as I have read (a Woman in *England* who believed there was no God. A Minister came to her to convince her, and demanding of her how sha became an Atheist, she answered: That the very first thing which caused her to question the Deity was the seeing of himself to live so wickedly; for saies sh', I know you to be a Learned man and a good Preacher and the beholding you to live so impiously, to be a Swearer, a Lyar, a Drunkard, and a Profaner of the Sabbath, this made me to question whether there was a God in Heaven or no, seeing he did let you run on in your wickednesse still unpunished. Methinks this sad story should make the hearts, eyes and and ears of all scandalous ungodly Ministers to bleed, weep, and tingle that either do or shall know, read, or hear of, and I heartily beseech the Lord it may. * Thou therefore that teacheſt another, teacheſt not thou thy selfe? Thou that preacheſt a man should not steal, doſt thou steal? 1 Rom. 2. 21, 22, 24. *Turpe est doctori cum culpa redarguit ipsum.*

give their people just cause to complain of them for being a heavy burden and a grievous scourge unto them; and most deservedly to account them the unworthiest men in the world. That saying of *Seneca* is most true here, *Nullos pejus mereri de omnibus mortalibus, quam qui aliter vivunt, quam vivendum præcipiunt.* They are also wens and spots upon the fair face and beautifull body of the Ministery, and which is yet more, ignorant, profane, bad pastors are the very worst of men.(f) *Perussima creaturarum visibilium est homo degener, pessimus hominum pseudo-Christianus, Christianorum vero pessimus nequam verbi Minister.* They live without Love, honour, and doing good, and they dye without comfort.(g) He alone (said that Tyrant *Phalaris*) may be called happy, of whom it may be truly said, he gave good Doctrines to live, and left a good example to dye. *Facile est monere*, said *Thales*, that's but the body, *pie vivere* that's very difficult, but it's the soul of a true Gospell Minister. Because the way for Ministers to do good is to be good. *Nisi præstes quod prædicas, mendacium non evangelium videbitur*; It's no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed, saith learned *Hooker*. For without all question their Sermons are most convincing and successfull, who carefully (*h*) write upon their own hearts and consciencious ly practise in their lives those truths and duties which they preach unto, and presse upon others. But pious, gratious Ministers are the porters of Paradise. They are * King-fishers, that in the *Halcyon* dayes of peace do build, and breed, begetting many sons and daughters unto God. Their absence, or silence is a sluce pulled up to let in miseries. When Embassadors are called home in anger, it presageth Warre. The *Romanes* sacked, and levelled to the ground the City of *Corinth* for a small affront offered to their Embassadors. God is very jealous of his own honour, and also very tender of these his Servants; he will therefore most certainly punish and revenge the abuses and injuries done unto them. Besides those upon record in Gods word, and many other Authors, I shall instance in one example only, the severity

(f) Dr. *Arrowsmith. Tact. Sa.*

(g) Gospell Ministers should resolve to do like him who said, *Ita literarum illud Nectar hauriam, ita auditores meos instruam tanquam parum victurus ita vivam tanquam semper doctturus. Pulcan. Orat.*

(h) *Optima exempla exhibemus, et liberi nostri etiam si velint non facile male evadent, quum nihil quod in pe fit vel visuri vel audituri sunt, sed in virtutis et honesti studio totos dies conterent. Cyrus Rex.*

* Rom. 10. 14.

verity and justice of God against an enemy of a Godly Minister. (i) *John Martin* boasting every where that he would cut off the Ministers nose of *Angrongue* in *France*, was soon after set upon by a mad Wolf, who did indeed eat his nose from his face dying mad thereof himself, and yet it was never observed that this Wolf had ever hurt any before. Godly Ministers do make a Nation, while it prizeth and enjoyes them, a Mount *Gerizim*; without them the richest and most flourishing Kingdome is but an *Ebal*. They are the Mines that enrich us; * the salt that seasons us; the earnest, and pawns of prosperity; the pledges of peace, mercy, and felicity to a people; the fountains which water and refresh us; the Advocates who solicit for us; They are the Hammers of error, the Maules of sin, idolatry, and heresie; the springs of knowledge, and holy counsell, and the Aqueducts of Grace and comforts to us. They are Physitians, when we are weak, infected, or sick, to strengthen and cure us; Shepherds that feed, lead, watch and keep us in the green, safe, fruitfull, wholesome pastures of Gods holy Ordinances: And guides, when we go astray, to direct and reclaime us. (k) Honour, love, reverence, obedience, charity, maintenance, (l) thankfulnesse, hearty prayers for a blessing upon their labours, and a conscientious care to conform our lives to all those heavenly Doctrines, holy admonitions, sacred truths, and serious, seasonable, pious reprehensions which they preach unto us, are the duties we owe them; the tithes we must pay them, and the incouragements which we are obliged to give them. Their calling ought by us to be honoured, their persons highly esteemed and respected. I have read of one who said that if he should meet an Angell and a Minister together, he would first salute the Minister, and then the Angel. Their * maintenance ought to be certain, competent and comfortable.

1 *Fox B. of Martyr.*

* Christ calls Ministers the salt of the Earth; for salt serves to preserve the people from being Fly-blown with every corrupt doctrine unto putrefaction, saies Mr. *Vinet* in his *Sermon* upon Ephes. 4. 14, 15. called the Impostures of seducing Teachers discovered. *p.* 3.

(k) *Honor sacerdotis, est firmamentum imperii. Tacit. de Judæis. hist.*

(l) If we had been thankful to God for the good Ministers of his Word, we had not been so soon deprived of it and them. *John Carelesse in a Letter to Mr. Bradford. Foxe Booke of Martyrs.* * 1 Cor. 9. 9--11--14.

First, Because if men were at liberty and might choose, whether they would contribute to their Ministers subsistance or not, 'tis more then probable that (like Camelions) they should be fed and maintained with little else besides the thin diet of aiery promises and fair speeches.

2. Because indigency, and necessity are very strong and (too often) prevailing Temptations with them to a scandalous, sinfull compliance, with debauched, infamous, impious persons, and to live as they do because they have their lively-hood, or relief from them.

3. Because poverty compells them to mind the world too greedily & eagerly, distracts them in their studies, and hinders them from growing and thriving in Learning, and Abilities.

4. Because the meanness and wantfulnesse of a Ministers outward condition and estate doth not only invite, animate, and perswade worldly minded men, profane persons, corrupt and seduced professors to deny them their dues, to vex, oppose, affront, revile, and insult over both their persons and callings; but also to undervalue, disregard, and contemne sound, precious, and necessary Truths, because they are delivered by such poor men unto them. The Jewes did so by Christ the King, and the Gentiles have and will do so too unto his Ambassadours and Servants in all ages.

5. Because scandalous livings are one great cause why there are so many scandalous preachers; for if their maintenance were augmented and ascertained, tis very likely their lives would be reformed; since if piety did not, yet policy would then restrain them from being notoriously vitious and profane.

Lastly, because contempt treads usually upon the heel of want. (m) A certain *Laconian* seeing a Collector going about to gather mens devotions for the gods, said; I will now make no more reckoning of the Gods so long as they be poore

(m) *Plutarch. Apothegm.*

poorer then my self. (n) And King *Aigoland* who did a long time make *Charlemaine* believe that he would be baptized, the time being now at hand in which he should fulfill his promise, he very gallantly accompanyed came to the French-Court: where seeing many Lazars and poor people expecting Almes from the Emperors Table, he asking what they were, was answered, that they were the messengers and servants of God. On these words he speedily returned, desperately protesting, that he would not serve that God which could keep his Servants no better.

(n) *Heylin. Geogr. p. 69.*

The *Abderites* sent unto *Hippocrates* to come unto them to cure *Democritus* who (as they supposed) was mad: And promised if he would come to give him all the gold they had: yea if all the Ciy were Gold, they said he should have it. It is a thing, yea crime not only sad and shamefull but also lamentable, prodigious, and worthy with tears of bloud to be bewailed; That Christians should not love, incourage, prize and reward Orthodoxe, learned, and pious Ministers (the Physitians of the soul) so much as Heathens did a Physitian for the body: That these *Bristow* stones should be desired, or preferred before those precious Diamonds. And which is yet more vile, monstrous, sinfull, dangerous, detestable and deplorable; that Christians, yea forward and seemingly zealous professors should choose and esteem Mountebanks, and murderers (seducers and Jesuits) more then gracious pastors & before them; such are very strangely, if not irecoverably distempered and sick. *Heu quam periculosus est iste morbus quum et infirmitates suas amat, & medicos suos odio habet ægrotus!* Certainly that malady is mortall which makes the patient love his disease, and hate his Doctor. And thus to disesteem, oppose, and hate the faithfull Ministers of Jesus Christ, is a sin in the higheft form of those crying crimes which wil shorten the life of our peace; cloud, if it do not totally eclipse, the glorious sun of the Gospell amongst us, and * provoke the Lord to consume and destroy the Land with the Inhabitants thereof. Let us then if we will not love them nor be liberall to them, and thankfull for them, for Gods, their own, nor our souls sake, yet be just to them, and pay them

* 2 Chron 36. 16.

their dues for very shame, † since *the Labourer is worthy of his wages*: Since Tithes is their unquestionable right both by the Lawes of * God and men, and since riches gotten by sacriledge, are alwaies put into a bag with holes. And therefore it was a saying among the Jews, *Decima ut dives fias.* Let then all such as have or do so defraud their pastors, alwaies remember and seriously consider, That it's unpardonable Felony to rob Embassadors. And let them frequently and impartially view and weigh what God himself sayes in * *Malachi* the last of the Prophets (who is therefore elegantly styled *Fibula legis & Evangelii*, the button or clasp of the Law and Gospell) *ye have robbed me, saith the Lord: wherein*, say they that were guilty of Sacriledge, *have we robbed thee?* God himself is pleased to answer and resolve them thus, *In Tithes and offerings.* And if the conscience of their duty cannot perswade them to hate this crimson crime, yet let the fear of Gods fierce wrath and heavy curse dissiwade and deterre them from being guilty of it: Since it's most certain that God will both apprehend, and arraign all such Sacrilegious theeves: and also that without true repentance, they are then sure to be cast, to be denyed the benefit of their clergy, and to be condemned without mercy.

* I know it is either hellish malice, or pernicious basenesse, or ignorance of the work and burden of Ministers that makes their maintenance so generally incompetent and their very livelyhood & subsistence so envyed and grudged at. M. *Baxter Saints everlasting rest. p.* 91. † Levit. 7. 30. 1 Cor. 9. tithes are the Lords. He hath reserved them to himself, and therefore man cannot either lawfully or safely alienate them. Nor did ever any man yet that purchased a Lordship or Lands, except the Estate he bought were impropriate, the rise and age whereof (I mean of Impropriations) is known almost to every man, claime or pretend any right or title to the tenth part of what he bought. And yet further, Tithes have been setled upon the Ministers of England, and confirmed unto them by sixty Acts of Parliament, saies Mr. *Prynne*, and which is yet more, they were confirmed and payd unto them before the Conquest by the *Saxons*, and all along since the Conquest down to these times, wherein the malice and power of Satan, the avarice of some self-seeking Christians, and the both envy and subtilty of Jesuits those implacable enemies to, and restlesse underminers of the Gospel and Ministers of Jesus Christ have stirred up some seduced people to declaime against them as a burden and grievance, and to petition the Magistrates to take them away; notwithstanding their undoubted right unto them. See for your fuller and better satisfaction herein the 8th Chapter of Mr. *Seldens* History of *Tithes. p.* 195. And yet further, Tithes were instituted and payd both before the Law, under the Law, and under the Gospell too. See D. *George Carletons* Tithes proved to be due by a Divine Right. D. *Will. Sclater* his *Ministers Portion*, Mr. *Prynns Gospell plea, &c.* * Malach. 3. 8.

Lastly,

Lastly, let such cankers and caterpillars of the Ministry consider that that dangerous, odious selony will not inrich them, nor will that unjust gain be enjoyed by them, for others will be as ready and resolved to require, yea to compell the payment of their Tithes to them, as they are willing and desirous not to pay them to their Ministers whose just dues and rights they are. (o) If thou wilt not give thy Tithes, *Dabis impio militi quod non vis dare Deo, & Sacerdoti; Hoc tollit Fiscus, quod non accepit Christus*, saith St. *Augustine*. Thou shalt be sure to give that to an impious Souldier which thou wilt not give to God, and a religious Minister: The Exchequer takes that away which Christ hath not received. And what greater folly or madnesse can there be in the world, then for men to sin, ruine, and wilfully to pull down Gods anger, judgments, and curses upon themselves to please, or profit others?

(o) *August Sermo, 219. de tempore.*

The Prayer.

O LORD, it is thy sweet, gracious, and precious promise that thou wilt be with thy Ministers to the end of the World: Be pleased therefore, I most humbly, earnestly, and heartily beseech thee, to own, honour, blesse, multiply, protect, and continue them in spite of all opposition both from earth, and Hell. And as thou hast assured us that the gates of Hell shall never prevaile against thy Church; So neither suffer, O Lord, the Agents, Factors, and Emissaries of Satan, the implacable enemies of truth, holinesse, reformation, ordinances, and righteousnesse to ruine, or root out thy Ministers, lest thy Church lie buryed under the rubbish, filth and straw of Atheisme, idolatry, heresie, ignorance, and profaneness. Preserve and shield them, good God, from contempt, opposition, and persecution. Let their feet be beautiful in our eyes, their voice melodious to our Ears, and their message most welcome, pleasant, acceptable to our hearts, that bring, publish, and preach the glad tidings of Salvation unto us. Bring not a fatall, dreadfull eclipse upon us by causing the Sun to go down upon our Prophets. Let not, O Lord, those stars fall out of thy right hand, but

but let them be as the Signet upon thy finger, and as the Apple of thine eye, near and dear unto thee. And since in the darker times of the Law thou didst require and command that thy Priests should be holy, and without blemish: O grant that in these brightest days of the glorious Gospell thy Ministers may be holy, heavenly, harmlesse, and blamelesse. Make them O Lord, careful to feed their flocks both with holy doctrines, and with religious examples, that so they may be not only preachers, but patterns too of vertue and piety to their people. Grant this inward purity and outward Beauty to our Pastors, O Lord, for his sake who is the great Shepherd both of their and our Souls, Jesus Christ, Amen.

Sacerdotes pii sunt dotes preciosissimæ.

XXI. *Self-calling. Of Self-making preachers, or rather Praters and Seducers.*

THey are bloudy Empericks, whose Medicines murder, whose potions poyson their credulous, distempered patients, *simple-men, silly women who are laden with divers lusts, and *unstable Soules. They are the worst of Lepers, whose disease having seized their heads, their understandings; (for say * some, errors in judgment are more both dangerous and deadly, then errors in practise) it is there so deeply rooted being either set in the fruitfull soile of † gain, or * fed with the peccant humors of Lust, or both, that nothing (without grace) but either the Rod of discipline, or the Sword of justice can cure them. They are spirituall Traytors to the King of Heaven; for they take upon them to be his Embassadors, without his letters of credence, having neither legation, mission, nor commission from him to warrant their actions

* Rom. 16. 18.
* 2 Tim. 3. 6.
* 2 Pet. 1. 14.
* Mr. *Hildersham upon Ps.* 51. *Lecture* 146. p. 779. &c.
† 2 Pet. 2. 14.
* Rom. 16. 18.

actions: since they are neither called immediately by God, nor mediately by men, I mean by such men as are lawfully, and according to the use, and practise of all rightly constituted Churches invested with authority and power to depute, and ordain them to dispense the mysteries of Salvation to the people, and to wait at the Altar: Not the first, because they cannot work miracles, nor speak with Tongues, unlesse it be with lying, corrupting, deluding, slandering, bewitching or betraying tongues. Nor the second, because they have neither δύναμιν nor ἐξουσίαν, Ability nor authority, (a) both which together with piety are necessarily required to the constituting or making of a right Gospell Minister. They are theeves and robbers, because they come not in at the door of Ordination; but either climbe over it by pride, or creep under it by Avarice, or pick the lock by Hypocrisie, or get the door to be opened and widened by Sophistry, subtilty, or policy: And when they are once got in, or admitted, instead of saving, or curing them that hear, like, and imbrace them, and their Doctrines, they do alwaies indanger, and too often not only wound, but destroy them. (b) *Non satis est habere verbum & puram doctrinam*; (c) *Oportet etiam ut vocatio certa sit sine qua qui ingreditur ad mactandum et perdendum venit.* It's observed and affirmed that Knats, Eagles, Ravens, and carrion Crowes, can and do kill Lyons, Staggs, and silly sheep, by these stratagems or means. The Knats do muster, draw themselves up into Battalia, and then with a winged speed they assault the King of Beasts, imploying all their naturall strength, weapons, and artillery against his eyes, upon which they resolutely settle, and there continue untill they have made his eye-lids so sore, that pain, anger, and disdaine do not only inrage him, but also make him run furiously either into some river, or pit, where he is drowned, or killed. The Prince of birds burdens his pinions, with as much dust, sand, or gravell, as he can gather into his wings by basking himself and fluttering with them either upon the sea-shore, or upon some other place where he can take up his lading: and then he carries it away, and sits in Ambush upon some convenient Rock or tree, till he spy a flagge his welcome and

(a) Dr. *Arrowsmith. Tact. Sac.*

(b) *Luther in suo comment: super. Epist. ad Galatas.*

(c) It's a Maxime in Law, That no man can do an Act to himself. He cannot present himself to a Benefice, nor make himself an Officer: much less then (*for a minori ad majus valet consequentia*) can he legally make himself a Minister or Preacher. *Sir Henry Finch* Discourse of Law. Lib. 1. p. 91.

designed prey, to whom he nimbly, eagerly, and couragiously flies, settles upon his head, and then beats him on the eyes with his dusty wings till through fear, and blindness he doth hastily seek his death either by falling down some precipice, or by running himself against stones or trees, and so becomes his own Executioner and his enemies prize. Ravens and Carrion crows they also when once they discover a faint sheep, doe carefully watch for an opportunity to destroy it, and effect it by pecking, and pulling out the eyes thereof, for then it can neither see to escape their Tyranny by going from them, nor yet behold the cruelty they act by digging without opposition, resistance or relief with their black beaks dyed scarlet in its bloud into the bowels thereof, for that treasure (its flesh) they so greedily hunger after. And these men (as if these winged, feathered creatures had been their Masters and Tutors) doe use the same method, well-knowing that if the eye of knowledge be once misled, wounded, or lost, their work's done: Because it's as easy to abuse, mislead, or destroy the blind, as it's to attempt it. And therefore we doe, or may at least clearly, and should sadly see, that those the eyes of whose minds are either dusted and sanded with Avarice, and worldly or fleshly aimes; or gravelled with abstruse, dry, and unprofitable notions and opinions; or made sore by errors; or are quite pecked out by damnable Heresies, doe either hastily run, or else will be securely led into dangers, snares and miseries, not only temporal and spiritual, but also (unlesse the Lord do manifest and expresse his power and mercy at once, in restoring them to their sight again, or in opening their eyes, who have been blind from their birth) eternall, to the everlasting ruine of their immortall Souls. These active impudent impostors are Satans engineers, and pioners, wherewith he endeavors to undermine and subvert both the foundation and Bulwarks of the Church, Gods word, his ordinances, and religious ministers. They are (while such) listed souldiers under the Prince of darknesse: And although (like an Army consisting of the people of many nations) their opinions, manners, habits, qualities, and designs be both numerous, diverse,

and

and opposite one from, and to another, yet they all * unite, combine, and resolve as one man to fight for him they serve against all others: And like lines though drawn from all the parts of the circumference, they yet all meet in one Center, *viz.* the opposing, hating, disgracing, declaiming against, and at last persecuting of Godly and rightly ordained Ministers. *In hoc uniformes esse solent errantium deformitates, quod recte sentientes odio habent.* For they too well know that the most will take things by shew and number, not by weight. And that it's not only easy, but ordinary and common for sheep to scab, stray and rot, when the Shepherds are blind, ignorant, idle, scattered, or slain: They are not only wandering and falling Stars, but fiery, and prodigious Comets equally terrible, ominous, and mischievous to a Common-Wealth. They are Satans saeds-men that sow Gods field the Church with Tares and Cockle, Heresies and Errors. They care not how sinfull their principles or practises be, so they be but † gainfull. For they preferre thriving, fat, time-- and * flesh-pleasing errors before lean, displeasing, and dangerous Truths; Garlick and Onions before *Manna*. They deceive not only † others but * themselves too. *Nam putant se spiritu repletos, cum inani vento distenti sunt et turgidi.* That pretended plausible and ungrounded liberty, or rather * licentiousnesse which they so zealously idolize, and so earnestly contend for, is a most sad, reall, miserable slavery: And besides 'tis the Moth, canker, destruction, and grave of order, peace, unity, amity, justice, honesty, safety, and † piety. For the hope of impunity (much more then the assurance) is the spring of iniquty and all Impiety. Because when sin is not prohibited, nor puuishd by Magistrates, it is not only comman-

* They know too well the truth and Successe of that saying of *Plato*, Τὸ κοινὸν ξυνδεῖ, τὸ ἴδιον διασπᾷ. That Community of interest couples and unites men, but privacy distracts and divides them. For the Children of this world are wiser in their generation then the Children of light. They do therefore unite themselves, that so they may distract, undermine and destroy others

† *Pietas obicitur, Aurum quaeritur.*

* Romans 16. 17.

† Rom. 16. 18.

* 2 Tim. 3. 13.

* True Liberty is a power to do what we ought, not what we will. Mr. *Vines* in his 2 Sermons on 1 Pet. 2. 15. 16. p. 12

†When the Independents were first at work and endeavouring to set up themselves, the Parliament in their Manifesto concerning Professors amongst other things did declare 1643. That nothing can be more destructive against the cause of Religion then to be divided amongst themselves. And is it not as true now as it was then?

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ded and protected, but the Actors thereof are iucouraged therein by them. *Qui non vetat peccare quum potest jubet.* These Seducers are at first but like little eggs out of which serpents are hatched, that in a short time grow to be both * monstrous and mortall. They have no warrant from the word of God, nor can they find any foot-steps in the purest times, or best reformed Churches for men (*d*) ordinarily and when they please to run without a call, or to lay their hands upon that sacred, honourable, and terrible calling the Ministry, till by the * laying on of the hands of others authorized and impowered so to do, they be set apart for that great work. And therefore it is very great both presumption and danger to launch into this Ocean, and to saile in the Lighters and Cock-boats of our own light heads against both the wind and tide of Scripture and Antiquity, without both Pilot, Sailes, Stern, and Ballast, as all such self-calling teachers do now adaies. For they have neither the spirit nor word of God for a Pilot; nor the Sailes of learning and piety; nor the Stern of a lawfull calling; nor the Ballast of humility, or saving knowledge. It is then no wonder that they are either wrack't upon the Rocks of error, or swallowed up in the quick-sands of Heresie. Physitians tell us of a complication of diseases in the body. (*e*) Historians tels us that *Sylla*, who was the chief man of that faction in *Rome* which opposed *Marius*, said of *Julius Cæsar* who was then but a young Child, *Cæsari multos Marios inesse*, that there were many *Marii* in that one boy. And we find by wofull experience that not only the youngest errors are born big-bellied with more and greater then themselves, †(as the greatest oak grows out of an Acorn, and the most violent torrent issues at first out of a little spring) but also that these deceivers have a Covey of sins which juke and sit in their hearts together: Since sins (like birds and beasts) do usually flock and herd together. For First,

* *Omnis error immensus, Senec.*

(*d*) Ever since Christ had a Ministry on earth the constant (ordinary) way of their admittance hath been by Ministeriall Ordination. Mr. *Baxter* 5 *disputes of Church Government and Worship. p.* 261. See this truth by him there both abundantly and most clearly proved.

* Tim. 4. 14 14. Tit. 1. 5. Acts 18. 17. 1 Tim. 5. 22.

Articles of the Church of England.

(*e*) *Suetonius et Plutarch.*

† *A minimis vitiis incipiunt quæ in maxima prorumpunt.*

First, they sinne * leaving those callings which they ought to follow (unlesse they be either commanded or disabled by God so to do) *viz.* those that they have been bred up in. Let every man abide in the same calling wherein he was called. And if they have no calling, that's concluded a great sin both by Christians and Heathens.

* See Dr. Saunderson's fourth Sermon ad populum p. 463. § 46. in Quarto.

2. Such do sin in taking up, and following that calling with which they ought not to meddle. *Ve negligenti quod debuit; & arroganti, quod non debuit.* Besides, God is a God of order, and *Paul* (inspired by the spirit of God) commands that all things be done decently and in order. * But this self-calling and self-making is the inlet of all division, distraction, and the Mother of confusion. For how is it possible, that Religion, peace, justice, or piety should either continue, increase, or flourish, if any one, or every one may create, and commission himself to be a Judge, Justice, or Minister, when he pleaseth?

* Tis equally sad, sinful, shameful and intolerable, that every man that will, though ignorant, proud, profane or drunk with the sugred yet poysoned cups of Heresie and Error, should be suffered to leave his calling, to reel being made light & giddy with whimsies, falsehood, and self-conceitednesse, into the pulpit, and then both freely & impudently to vomit up his unsavory, unwholesome opinions, and to bespatter both the Ministery and the Ministers of Christ. *Tertullian* saith of his times, *Ordinationes earum temerariæ, leves, inconstantes, nunc neophytos, nunc seculo obstrictos, nunc Apostatas nostros ut eos gloria obligent quia veritate non possunt: Nusquam facilius proficiscitur quam in castris rebellium, ubi ipsum esse illic promereri est. Itaque alius hodie episcopus, cras alius, hodie diaconus, qui cras lector; hodie presbyter qui cras laicus; Nam & Laicis sacerdotalia Munera injungunt. Tertullian de præscriptione adversus Hæres.* And is not this a true and a too lively picture of our times?

3. Such do twist a three-fold cord of iniquity wherewith they are so strongly bound that (without Gods mercy and grace) they cannot get loose from their crimes, dangers, and miseries. For they are guilty of being a stumbling block to * weak, † An offence and grief to confirmed, and a snare to unsetled doubting Christians. (f) *Non satis est ne ipse errem, sed ne alteri sim erroris causa.*

† 1 Cor 10. 32. 1 Cor. 8, 9.

* *Idem.* verse 12.

That Christians must not offend their brethren in lawful, much lesse unlawful things. (f) *Lipsius Epist.* 97.

4. Such do sin both in leading the blind out of the way (abusing, corrupting, and poysoning the ignorant, with false and wicked principles) and in hardening them by their examples, counsels and doctrines, whom they have caused to wander from the way of truth and life.

Lastly, to name no more, if God permit such men to get power into their hands, they do often (if not alwaies) persecute with extreamest rigour, and remorselesse cruelty those of contrary Judgments, though they be most innocent, Orthodox, and holy. Witnesse those scarlet Theaters on which they acted in *Germany*, which are and will be crimson monuments of their fury, tyranny, and impiety till time shall be no more. The Church of God in St. *Augustines* time before his conversion used to pray, *Ab Augustini logica libera nos Domine.*

And for my part *I* am fully perswaded that it is the Duty of Gods people, heartily and fervently to joine together in this Petition to the Lord: From a toleration of, an indulgence to, or a connivence at, all or any men that will to make themselves ministers, and preachers, *Good Lord deliver us.* Because it will be high time for Religion to make her Will; for the Gospell to take shipping to land in another Land, and for Christians to provide an Arke to save themselves from perishing either in a deluge of superstition, profaneness, Atheisme; or else in a Red sea of persecution, when it may be truly said of such men,

(g) *Quod libet, id licet. his* &c.

The *Jewes* did highly esteem, (accounting barrennesse a curse) and the *Romanes* did liberally reward those parents who had many Children. (*h*) And tis said that the chief reason why the Electors chose *Rodolph* Emperor of *Germany*, was his plenteous off-spring. So the Lord doth also both love, honour, and crown those spirituall fathers (pious and rightly ordained Ministers) that beget with the immortall seed of the word, quickened by the spirit of life, Sons and Daughters unto God: for they shall * *shine for ever and ever in the firmament of Glory;*

(g) When *Galba* came first to the Empire there was great confusion and licentiousnesse in the State, whereupon a Senator said in full Senate. It were better to live where nothing is lawful, then where all things are lawful. *Leigh. Choice Observat. p.* 110

(h) *Camerar. lib. 6. p.* 415.

* Dan. 12. 3.

Glory; And he doth blesse their labours: But as for these αὐτόκλητοι, (i) *Nunquam fortunat Deus laborem eorum qui non sunt vocati, & quanquam quædam salutaria afferunt, tamen nihil ædificant*, saith *Luther*. (k) *Pythagoras* when any of his Scholars deserted his Schoole, *in eorum usitatis sedibus* κενοτάφια *posuisse dicitur, quo significaret eos moraliter obiisse*. When those who have formerly professed themselves to be the Scholars and Disciples of Christ, doe not only desert his School, the Temple, but also inveigh against, and abandon both his ordinances and Ministers their spirituall teachers: well may Christians set their Coffins in their seats, for it's much to be feared that they are spiritually departed and dead: but however tis most certaine that they are fallen into a dangerous swoon of Apostasie. I shall therefore conclude with these hearty and fervent petitions.

(i) *Luther super Epist ad Galatas.* see also Jerem 23. 32.
(k) *Porphyr. in ejus vita.*

The Prayer.

EIther convince, revive, convert, and reclaime all such O Lord, and suffer them not to keep any longer a splint in their wounds to hinder their cure by adding (l) *obstinacy to errour, perseverance in evill to ignorance, impiety to iniquity: or else never suffer, most gracious God, the wall of thy vineyard, Church-Government according to the pattern in the Mount (thine own Word and Will) to be broken down, by fraud, or force, for Foxes or wild Bores (* Jesuits, Apostates, Hypocrites, Persecutors, seducers, and temporizers,) to have free ingresse into it, to root up the Vines therein, or to pull off the Grapes thereof: Nor the door of Christs Garden to be thrown off of those hinges, orders and Ordination by the hands of power, or policy, for wild beasts, Hereticks, and popish Priests to enter therein to tread down thy Roses and Lillies, or to crop, or kill thy best fruit-trees, Godly Ministers, and truly gracious Christians. Nor that Crystall, pure, sweet, healing Fountain, that spirituall bath, and Spaw which cures all the maladies, and diseases of the Soul in that Garden, the Holy Scriptures, to be*

(l) *Malleant simpliciter errare, quam semel errasse videri.*

* *Pictos agnos adorant, vivos devorant.*

be muddyed, defiled, corrupted, or poysoned, by those, nor any other unwashed, diseased, beleapered, invenomed hands or feet, till the stream of time shall fall into, and lose it self in the boundlesse Ocean of Eternity. (m) And since there are two diseases of the Soul, Μανία καὶ ἀμαθία, madnesse and ignorance; and that by wofull experience it's found that the most of these Leaders, and teachers, and also their Favourites and followers do labour under, and are distempered either with both, or one of them: be pleas'd, blessed God, who art the great and good Physitian of the Soul, and dost see their wayes, either to heal them, by giving repentance to them and making them wise to Salvation: or else according to thine own * promise let their folly be made known to all men, and let them proceed no further, that so the banks of truth and piety may never be broken down, nor over-flowed by the furious, filthy, and deadly streams of error, idolatry, heresie, and profanenesse.

(m) Plat. in Timeo.

* 2 Tim. 3 9.

And Lastly, since Distraction is the inlet of Destruction, Division, of Desolation, to the greatest, richest, most flourishing and most prosperous Nation; For he that is Wisdome it self Jesus * Christ, hath told us so; and the spirit of Truth hath also assured us, that their † Wisdome, who love contention and delight in strife is earthly, sensuall, devilish; So that carnall policy makes such men like Children to stand upon their heads, and to kick with their heels against Heaven, and also seriously, cunningly, and unweariedly both to contrive, plot, and endeavour their own as well as others ruine; witnesse Haman, Absalom, and many others.

* Matth. 12. 25.
† James. 3 14, 15.

Let O Lord piety (for this is the best, yea the only reall prudence and policy) sit at the Helme of that Royall and impregnable Ship, thy truly catholik Church, and of this sinfull, shaking, divided, unsetled, reeling, and rebellious Nation in particular; once a beautiful Rachel, but since a blear-ey'd Leah, once a fair and lovely Sarah, but since a foul and leprous Miriam, yet still (blessed be thy Name) a true member thereof: Let truth and righteousnesse (as her hands) guide and steer her by the Compasse of thy Holy Word; Let O Lord peace and unity be her sailes; and let the sweet and pleasant

sant Gales of brotherly love, tranquillity, and Christian charity fill them: Let whatever Jonas (whatever abomination, or accursed thing) it is that raises the overturning Tempests of thy wrath, and fury against her, or any part of her, be cast over-boord by her vigilant and valiant Pilots, pious, orthodoxe and zealous Magistrates* and Ministers, that Pirates, strangers, and enemies, (the profest, cruel, subtile, and secret adversaries, opposers, and underminers of thy Glory, Gospel, ordinances, and Ministers) may neither be inriched by her woful wrack, nor pleased with the birth and sight of those grievous miseries, and overwhelming calamities, which too often proceed from her contentious, and disagreeing Children; but let the desires, and designs O Lord of Sions enemies be blasted, and frustrated. And let, blessed God, all those spiritual Merchants, those heavenly Mariners (thy Saints thy faithful Souldiers, and Servants) that are resolved, or shal resolve, to venture all their treasures, their souls, lives, and worldly interests in that Arke, thy Church, and to imbarque themselves in her for a voyage to the Holy Land, to that new and glorious Jerusalem which is above, Let them, dear God I once more humbly beseech thee, be crowned with a calm, with quietnesse, serenity and safety in their passage over the brackish, boysterous, dangerous Ocean of life; and when they shall put into, and cast Anchor in the port of Death, then let them find that they are safely arrived at the Isles of Paradise, the Kingdome of Heaven, Glory, and Felicity, Amen.

* O quam beati erunt in illo die judicii Magistratus illi qui subditos non modo honestis legibus, judiciis & disciplina rexerunt: sed etiam omnium maxime in hoc studium incubuerunt, ut incorrupta Religio apud suos exculta sit; doctrina cœlestis per fidos, eruditos et constantes Ministros sit tradita, & ingens hominum multitudo per spiritum et verbum renata in conspectum Christi prodeat, quæ tali Magistratui æternas gratias agat! E contra quam infelices qui &c. Religionem per varias corruptelas passi sunt adulterare, sayes one. And an Heathen could say, *In naufragio Rector laudandus quem obruit mare clavum tenentem.* Senec. ad Petil. c. 6.

Qui pugnat sine mandato, pœnam accipit non mercedem;
Qui prædicat sine vocatione, peccat non prodest.

XXII. *Of a good and a bad Conscience.*

A Good Conscence 'tis the suburbs of Heaven. 'Tis the Sanctuary of the Soul when it's pursued by sin, Satan, fear or temptation. 'Tis Heaven in hell, riches in poverty, honour in disgrace, health in sicknesse; in bonds liberty; and light in darknesse. 'Tis Balm that healeth all wounds. A medicine infinitely more precious then all the *Benedicta Medicamenta* of Physitians: for it cures all spirituall maladies, and antidotes the mind against all temporall miseries. Tis the best Mithridate to expell all troubles from the heart. Tis Gods temple, Christs Bed-chamber, and the Spirits Mansion; for the highest Heavens, and the humblest, purest, holiest heart, are the two places of Gods most glorious * Residence. 'Tis the souls soft Bed whereon it resteth quietly and sweetly, with a pillow of Gospel promises, and the left hand of Christ under its head, his right hand also imbracing it, when it's either troubled, dejected, or distressed. Tis an admirable Soveraign Balsome against the stinging, perplexing fears and all the dreadfull dismaying apprehensions of sin, Gods wrath, Satan, Death, judgment and Hell.

* Esay 57. 15.

'Tis an Ark that keepeth the Soul safe, and preserves it from sinking under the heaviest burden of sin, or sorrow in the greatest deluge of inward, or outward troubles. 'Tis a ship with Christ in it; Heaven in a little volume. 'Tis divine love, and speciall mercy printed usually upon the soul by the Spirit of God in the presse either of Gods ordinances, or afflictions, in great and golden characters with notes of choicest favour, tenderest mercies, and free grace upon it. Tis a Kingdome of fortified, rich, safe, and hap-

py;

py; 'tis the daughter of faith and repentance, and the Mother of all reall, ineffable, endlesse Joy, comforts, pleasures. 'Tis a serene skie with the Sun and Moon of Faith and repentance, fixed and shining in the firmament of the Soul together with the brightest sparkling stars of all other saving graces, which beautifie, bespangle it, and make a glorious constellation therein. 'Tis a feast in a famine, an haven in a storm, life in death. 'Tis an invincible fort in a Leaguer, when the outworks, City and Castle of health, riches, liberty are taken. 'Tis a Paradise with a tree of Life in it. 'Tis the *Via lactea* in (a) heavenly heart. The *vena porta* of *gladnesse, joy, and a consolation to the spirit here, and the beginning of that matchlesse felicity, which will outlive time, and run parallel with the longest line of eternity. 'Tis a Dove that brings an Olive branch of peace to a *Noah*, a righteous person in the greatest inundation of perplexity and sorrow of heart. 'Tis the way to a life without fear or trouble. 'Tis a *John* lying in the bosome of *Jesus*. 'Tis a transcript, a true copy of eternall felicity. 'Tis a consolatory epistle written with the bloud of Jesus Christ by the finger of the Holy Ghost, sent by love, and read by faith to a languishing, mourning, drooping, bleeding Soul. 'Tis *ipsum cœlum*, saith *Augustine*, a continuall feast, saith *Solomon*, Yea it is a *Goshen* in *Ægypt*, an Angell in a Dungeon, an harbour in a Tempest, an Heaven upon earth, and the day-star of Glory. 'Tis an immarcescible Crown; A treasure which once got can never be lost: for what that (b) Prince of Orators saith of vertue, is most true of a good conscience. *Nec eripi, nec surripi potest unquam: Neque naufragio, neque incendio amittitur: nec tempestatum, nec temporum permutatione mutatur.* But a bad conscience it's the souls inquisition, and strappado. It's the epitome or abridgment of eternall torments. 'Tis the gloomie evening to the black day of Damnation. 'Tis the terrible Harbinger of that dreadfull, furious, cruell train, and troop of dismall, intolerable, unconceiveable woes, and plagues which are marching, nay at the door, to take up their everlasting Quarters and abode in the miserable Soul. 'Tis *secretum flagellum*: an hell

(a) *Lætitia bona conscientiæ paradisus est animarum, gaudium angelorum, hortus deliciarum, ager benedictionis, templum Solomonis, aula Dei, habitaculum spiritus.*

* 2 Corinth. 1. 12.

(b) *Cicero, paradox. ad finem.*

in the soul before the Soul be in He'l. 'Tis the lightening of those horrors which the thunder of that confounding sentence, *Go ye cursed into Hel-fire prepared for the Devil and his Angels*, &c. will suddainly inflict upon the for ever undone, impenitent sinners. *Perillus* his brasen Bull when hottest was a Down-bed warmed to the scorching anguish of an evill Conscience. *Nam urit, cædit, lancinat, et eo gravius quia sine morte.* The stinging of the most venemous Serpent is pleasure and delight to the agonies of such a wounded Spirit.

That poor wretch who was flayed alive, and then laid upon a bed of *Salt* till he expired by the barbarous command of *Solyman*, felt no pain, and rested upon a soft couch-chair compared with him or her that hangeth upon the gibbet of an evill conscience. Yea the greatest, sharpest, deadliest pangs and throws of that woman who hath the hardest labour in child-bearing are not only ease and refreshments, but cordialls in respect of the horrible, unavoidable, insupportable tortures, lashings, bitings, and gnawings of the whip and worm of a bad conscience. An evill conscience is the outward court of Hell. 'Tis the earnest and foretast of those torments which are easelesse, endlesse, remedilesse. 'Tis like that * Book in *Ezekiel* wherein was written both within and without, lamentation and mourning and wo. Weigh them seriously and hearken attentively to the God of Wisdome and truth, who assureth us † That a Spirit wounded with the sense of its guilt and misery is insupportable: (for by putting the question he puts it out of all question that it is so) And also to that doleful eccho of the damned souls in Hell. (c) *Francis Spira* that compleat map of misery, that so you may both judge impartially what it is, fear it, and carefully, timely, resolutely, oppose, hate, decline, and fly that which will bring you unto, and hang your souls upon the same rack on which all his bones were broken, *viz.* Sin against convictions, covenants, promises, profession, love, light, knowledg, and conscience, committed, relapsed into, and unrepented of. I now feel, saith he, Gods heavy wrath that burns like the torments of hell-fire within me, and afflicteth

* Ezek 2.9,10.

† Prov. 18.14. The spirit of a man will sustain his infirmities, but a wounded spirit who can bear?

(c) See *the life of Spira.*

afflicteth my soul with pangs unutterable.

And again the gnawing worms of an unquenchable horror, confusion, and (which is worst of all) Desperation continually torture me. My pangs, saith he, are such that the damned wights in Hell, endure not the like misery. O let us then hear and fear: yea let us be instructed, warned and perswaded by his and * others sufferings to pray and labour to get good consciences, and to keep them voyd of offence both towards God, and towards men, that so we may never feel and endure the exquisite, the insufferable torments of a double Hell, Desperation, and Damnation. And since *unicuique liber est propria conscientia, & ad hunc librum discutiendum & emendandum omnes alii inventi.* Since every mans conscience is his book, and that all books are written for the reading, correcting, and expunging the errata's thereof: It is therefore the great duty and concernment of every one vigilantly, conscientiously, constantly to take heed that it be neither interlined with sin, nor blotted and blurred with crimes & vices, nor defaced with foul and filthy lusts: Because if it be not kept pure, fair, and undefiled, God will one day command it to be burned by the common hangman, the Devill, in the fire of Hell. But if it be preserved unstained, God will then love and delight in it. For *facies animi est conscientia: sicut in conspectu hominum gratiosa est facies pulcra; sic in conspectu Dei speciosa est conscientia munda.* The face of the mind is the conscience: And an unspotted conscience is as beautiful in the sight of God, as the most renowned and celebrated Beauty either is, or ever was amiable in the eyes of men. If then thou wouldest be free from the anguish, agonies, and miseries of an evill Conscience; do thou in this case, what one advised *Domitian* to do in another, who being asked by *Domitian* how he might so rule as not to be hated like many of his predecessors, answered him, *Tu fac contra*, do thou contrary to that they have done. Do thou confesse, repent, hate, and forsake every known sin, and take heed of relapsing into wickednesse, for sin is both the root and fewell of outward troubles, inward terrors, temporall punishments, spirituall Judgments, and eternall torments.

* *Cain, Judas, &c.*

The Prayer.

O LORD, thou hast not only forbidden us upon pain of High Treason, Death, and Damnation, to commit the least sinne, and acquainted, yea assured us that all things are naked and opened to the eyes of that God with whom we have to do: But thou hast also placed a comptrouler, a Register, a Notary (conscience) in every Child of Adam, *to observe, record, and remember all our thoughts, words and actions, whether good or evil. And thy great design in all this is to make us afraid of acting any either open wickednesse, or secret filthinesse, since even all our closest iniquities, impurities, villanies, and our midnight abominations are perpetrated upon a stage at noonday, and in the sight of the Sun, not only in respect of thine all-seeing eye to whom the darknesse and light are both alike; but also in respect of that impartiall witnesse, that all-observing Sentinel which thou hast placed within us, that will most certainly reveal all those hidden, hideous, horrible and loathsome crimes we are guilty, of which the eye or ear of Man never saw, nor heard, accuse us to God of them, and both evidently and undenyably to the Lord, and our own selves proves us conscious of them. Give us therefore, O Lord I beseech thee, Grace, care, and resolutions to live, walk, and behave our selves, to think, speak, and act, as under thine eye, and in thy presence at all times, in all places, in all company, in all conditions, in all our callings, duties, services, recreations, and imployments, that so our consciences may acquit, and not condemn us. Let us prize, seek and keep the happinesse, peace and comfort of a good conscience more then pleasure, plenty, prosperity, liberty, yea then Life: And let us fear the plague and torment of a bad Conscience more then Death. And since O Lord thou wilt most certainly bring every work unto Judgment, with every secret thing, whether it be good or evill, O give us Grace to fear thee; and to keep thy Commandements, that so we may both injoy the peace of God here, and the God of*

peace

peace hereafter. This grant for his sake who is the Prince of peace, and dyed to make our peace with thee, thine only Son and our alone Saviour Amen.

Conscientia est index, judex, vindex; Bona, cœli est
Porta & primitiæ: Mala, damnationis Prodromus
Et Gehennæ miseriarum principium.

XXIII. *Of Life.*

IT is the seed-time both of Grace and Glory. 'Tis a short, craggy, thorny, narrow way, to a sad, or joyfull, to a blessed, or cursed eternity. 'Tis a tree from which some blooms doe fall in their infancy, on which some buds are blasted when but just set in their child-hood, from which some green fruits are snatched off in their youth, upon which some hang till Manhood, and then are violently stricken down, or pulled off by the hand of death; and some continue thereon, untill they be full ripe by old age, and then drop down into their graves. Man hath as it were two Sepulchres; One in the warm belly of his naturall Mother, and the other in the cold Bowels of the common Mother of all both men and women, the Earth. By life he is put into a Gaole, by Death into a Dungeon. So soon as we are born we cry; as if because we then want language to speak them, our eyes did weep elegies, and by those tears at once prognosticate, expresse, and lament our future troubles, sorrowes, sufferings, Funerals. The *Mexicanes* thus salute their Infants coming out of the Womb: Infant thou art come into the World to suffer, endure; suffer and hold thy peace. Our Mothers are living Tombs to us before our birth; and so soon as ever we do but peep, or

step

ſtep into the world, every thing not only mindeth us of, but alſo preacheth and readeth Sermons, Lectures, and Leſſons to us of our departure out of it again. For what are our ſwadling cloaths, but winding ſheets? What are our cradles, but Coffins? What is the ringing of the Bell before our being Chriſtened, but an antedated paſſing peal? What are thoſe arms which carry us to Church to be baptized, but a Biere? What doth our being firſt undreſt ſignifie, but the putting off of our mortality? What is our being layd down to ſleep, but an embleme of our Buriall? And what is our firſt ſleep, but the Image and elder Brother of Death? Life 'tis a weak twig, and a ſlender thread upon which fraile man hangeth over both his Grave, and Hell. 'Tis a Tragæ-Comedie whoſe ſcenes are health, ſickneſſe, ſtrength, weakneſſe, joy, ſorrow, mirth, and mourning: The Prologue tears, the Epilogue groans. (a) *Romani duas angorum & voluptatum deas Angerioniam & Volupiam ita colebant, ut Angeroniæ pontifices in ſacello Volupiæ, et Angeroniæ ſimulacrum in ara Volupiæ collocarent, quo ſignificarent, angores voluptatibus, dolorem gaudiis humana vita ſemper temerari.* In this world there is no day without clouds. The door of this naturall life is alwaies turning upon the hinges of mutability, and variety of conditions. Winter, Summer, Autumne, Spring, proſperity, adverſity, ſadneſſe, gladneſſe, black and white daies ((b) as the *Romanes* diſtinguiſhed them) make chequer-work in our lives. Our complexions (our outward eſtate and conditions) are ſometimes fair and ruddy with joy, comforts, mercies, and ſometimes they are black, wrinkled, pale, and wan with ſorrows, croſſes, and miſeries. Man hath neither * Solſtice, nor reſt here; and therefore the *Romanes* built the Temple of *Quies* without the City, to ſignifie that the lower Region of this Life is ſubject unto, and diſquieted with ſtorms, and ſhowres, * troubles, and afflictions. The Womb of Life is alwaies pregnant with both conſolations, and tribulations, which ſtruggle therein, and the one (as * *Jacob* did *Eſau*) uſually taketh the other by the heel. (c) *Habet enim has vices conditio mortalium ut adverſa ex ſecundis, ex adverſis ſecunda naſcerentur.* Like ſhip-boys we ſtand

(a) Rainold. Orat. 185.

(b) Godwin. Rom. Antiq.

* Pſalm. 102. 11. Job 14. 2.

* *Lacrymæ nobis deerunt antequam cauſæ dolendi.* Sencca de brevitate vitæ.

* Geneſ. 25. 26.

(c) Plin. Secund. Paneg. ad Trajan.

ſtand ſometimes upon the top of the maſt of Proſperity, and ſometimes we are put down under-deck by Adverſity. Our life is a *Sea* wherein theſe tides are alwaies ebbing and flowing; *Dolor & voluptas ſe invicem ſuccedunt.* No man was ever yet ſo happy as to injoy all thoſe mercies which the hand of God hath liberally ſcattered and divided amongſt all men. Nor was there ever yet any man ſo miſerable but he had ſome comforts. And though the line of calamity be often, if not ordinarily to the godly longer then that of felicity in this Life: yet it will be but very ſhort (even in his own judgment that is moſt miſerable) if it be meaſured, or compared with the endleſſe line of eternity. And this conſideration will make the waters of *Marah* ſweet to a Child of God. Our Life is an *Iriſh*, a troubled, dangerous, tempeſtuous Ocean; we take Shipping at our Birth with tears, we ſail over it with care, fear, ſorrow, and we land at the port of Death with ſighs, ſadneſſe, unwillingneſſe. The thread of Life is ſo ſhort and rotten, that it is often (yea alas too often) ſpun out by the wheele and broken off by the hand of providence, before it leads us out of the Labyrinths and maze of ſin and miſery; many millions being carryed to their graves, before they conſider why, or for what they came out of the Womb into the world. For they do not conſider that Man was not made and born to imbaſe his Soul with the allay of ſin, which alone renders it capable and maketh it fit to receive the impreſſions of temptations and all reall evills. To fewell and feed his filthy Luſts, or to gratifie and comply with his vile and vain deſires. To burn himſelf in the fire of uncleanneſſe, anger, or malice; or to drown himſelf in the waters of drunkenneſſe, and intemperance. To choak himſelf in the dirty puddles, and muddy Fennes of ſenſuality and Epicuriſme. To lye groveling upon, or to ſpend his time in rooting in the earth by wilfully diſeaſing his Soul with the falling-ſickneſſe of Avarice, or to entertain a dumb Devill into his heart, not only to hinder, but diſable him from either praying to the Lord for grace, and pardon of ſin, or praiſing him for his great and undeſerved mercies. And yet it's too true that with

the most of these devills some men and women are possessed, and the most with some of them. 'Tis most certain that God did not give mans soul brave wings to pursue the poor quarrey of pleasure, profit, and honour, or to fly unto hell, but that by holy meditations, and a religious conversation it should with them mount up to Heaven. The Lord both gives us our beings, and continueth us in them, to trust, love, serve, obey, honour, and delight in him. He hath assured us we must dye, and yet concealed from us how long we shall live, that so we might every day and every where expect death, and by a holy life and faith in Christ escape the torments of an everlasting death in hell. We read of many that had alwaies some memento's of their Originall by them. *Agathocles* who was but the Son of a Potter, when he became a King, had earthen pots brought up and set in his Presence chamber, to immind him of his low extraction. (*d*) *Willigis* from a base condition, (for he was but the Son of a Carter) being advanced to so high a dignity as to be made Arch-bishop of *Ments*, caused these following words to be written in great Letters in his Lodging Chamber: *Willigis, Willigis, remember from whence thou camest.* And certainly if Men and Women (even the most Royal, Noble, Rich, who have the most Talents to account for, as well as the poorest and meanest) would but either frequently view, and seriously reflect upon their pedegree which they may find and see if they will,* *Job.* 17. 4. Or if they would but diligently hearken unto, and meditate upon those Lectures and Catechisms of their own frailty, and mortality, which God not only reads to their ears, but presenteth also to their eyes in the sicknesse, and death of others, certainly they would neither be proud nor profane: And they would also learn rightly to know both the brevity and the uncertainty of this life, which is indeed so uncertain, that for ought thou canst tell how great or good soever thou art, that art now looking upon this dark picture, this unlively description of it, death may have an Attachment against thee, or an *Habeas corpus*, to remove and carry thee out of the Land of the living, before thou hast read one line, nay one word more, and serve

(d) *Camerar. lib.* 1. *p.* 48.

* Job 17. 4. I have said to Corruption, Thou art my Father, to the Worm, Thou art my Mother and my Sister.

it upon thee without warning, respect, and all possibility of being either rescued, concealed, bailed, or protected from it. We are all pilgrims and travaile towards our long home before we can go. Every day is a step, every week a walk, every moneth a stage, and every year a long Journey towards our Graves. Life 'tis a swift Race; we are making ready for it in our conception, our Birth is the starting poste, the time of our sojourning in this World is the Green or course over which we gallop with a winged speed, and our death is the Gaole or end of it. *Orimur & Morimur.* Child-hood is both the death and Tomb of infancy; Child-houd lies buryed in youth; Manhood interr's youth, and old age is the Sepulchre of them all. And when these five pages which are all the leaves that Nature, or rather the God of Nature hath bound up together in the book of Life, are turned over by the nimble hand of flying Time, Death claspeth it up, and then carryeth and layeth us all down in the University Library of the Grave, where the greatest, best, and the most curiously (with honour, wealth, power) guilded and embellished Folio's, as well as the worst, least, and plainest pamphlets, and Decimo-sexto's (high, low, rich, poor, learned, ignorant, good, bad, young, old, men and women) are deposited and lockt up, untill the Author, the creator of them all, God Almighty at the day of judgment shall open the door (raise them all out of their graves) take them up and peruse them, to burn or preserve them according to the Contents of every one of them; the actions of their lives good, or evill. How much then doth it concern us to live innocently, uprightly, purely, piously, unblameably, since every letter, word and line in the books of our lives and consciences, (all our thoughts, words, and actions, how darkly, secretly or cunningly soever they have been either conceived or committed) will one day be read by all the world. And since at that last great day of Judgment, they (*e*) will be as legible as if they were written with the brightest starrs, or the most glistering Sun-beams upon a Wall of Crystall. Besides an holy life is the hand that writes a Christians name in

(*e*) Mr. *Bolton Quatuor Novissi. p.* 92.

in the volume of honour, that hangs it on the File of Fame, and that sets the best, and the most glorious Crown upon his head. *Tria sunt coronarum genera, Corona legis, Corona sacerdotis, Corona Regni;* * *sed corona bonæ famæ omnes superat.* And this Diadem all that truly fear God shall wear for ever. † The righteous shall be had in everlasting remembrance. Their names will be fresh, fragrant, and flourishing to all posterity. (f) Some of the *West-indians* had this custome, They used to deck with Jewels of Gold and with precious stones dead bodies. And we know that in *England* and other Countries the bodies of Noble persons are usually imbalmed. Let us who professe our selves to be Christians do that for our souls which these do unto dead bodies. Let us carefully and speedily labour both to inrich, adorn, and perfume our souls and memories by getting and gathering the Gold, Gemms, and sweet spices of grace, godlinesse, vertue, and honesty; because if our lives be vitious, and impiour, our souls will not only burn in Hell, and our bodies yeild an unsavory stench in the Grave; but our names too will * rot in the World. Weigh and judge then which of these ought to be preferred, immortal Glory, or eternall misery: And whether it be not better to be coffind up in silence, and buried in oblivion, then to live, (though dead) everlastingly infamous. Life tis an Interlude; the womb is the attiring room wherein we are dreft; the world is the Theater whereon we act; our birth is the curtain drawn, to let us out upon the stage; our life is the part we act; death is our *exit*, and the *plaudit*, if we perform our part well, if we live religiously, and persevere in piety, wil be * *Euge*, Wel done good and faithfull Servant, enter thou into thy masters joy. Lo this honour, this happinesse have all the Saints. This is the portion, the Crown of a *Ridley*, not a *Roscius*. Life 'tis an hedge of thornes, upon which we must not only tread, but walk to our Graves. 'Tis a boule of Gall with a few drops of Rose-water in it. 'Tis a Garden full of nettles, and briers, not flowers, *Tricæ et spinæ hæc omnia vita, et falleris si quæris in ea gaudiorum Flores.* To conclude, since every man may truly

* A good name is better then precious ointment: *Cant.* 7. 1.

† Psalm 112. 6.

(f) *Camerarius*

* Prov. 10. 7.

* Matth. 25. 23

truly say, and ought practically to speak, (to live like one that both knows and believes the truth thereof) with him, (g) *Quid natus sim scio, imbecillum corpus, fragile morbi pabulum, mortis victima.* Since the strongest, wisest, greatest, richest, yea the holyest of meere men is but (h) *imbecillitatis exemplum, temporis spolium, inconstantiæ imago, invidiæ et calamitatis trutina, reliqua vero pituita et bilis.* And since it's better to improve, then pourtray it; to spend our time holily, then to speak our life elegantly, I shall say but this: A good, gracious, godly life, is a near, sure, strait way to a comfortable, peacefull, blissefull death. And a good death is the birth-pay of a blessed, glorious life that shall never end. Although then the morning of a pious Christians dayes may be tempestuous, and lowring, yet his evening will be calm and bright: whereas the life of him that is impenitently wicked, though (i) like the heavy, bloudy, and condemning sentence of that cruell Emperour *Domitian*, it do begin with a preface of Clemency, with pleasure, and outward prosperity', yet it (like his mercilesse Judgement) will be sure to have a wofull, horrible, and most miserable Conclusion.

(g) *Lips. Epist.* 330.

(h) *Aristotle.*

(i) *Nunquam tristiorem sententiam Domitianus sine præfatione clementiæ pronunciavit, ut non aliud jam certius atrocis exitus signum esset quam principii lenitas.* Suetonius.

The Prayer.

O LORD, thou hast acquainted us with the vanity, frailty and uncertainty of this natural Life in those lively, reall, teaching resemblances and comparisons of it in thy Word of Truth to a Post, a Race, a Shuttle, a Vapour, Span, Bubble, Flower, Grasse. And thou hast also informed us, that as short, brittle, mutable as it is, we must either whilest our Souls sojourn in these houses of Clay, (our bodies) whose foundations are in the dust, both make our peace with God, and get our Pardons sealed; or else we shall lye under thy dreadful intolerable, yet unavoidable vengeance for ever. O Grant therefore most gracious God that we may not ravel out those Golden Skeans of precious opportunities, offers of Grace, and means of Salvation, which thy mercy, bounty, pa-

tience have both given and continued unto us to make our callings and elections sure. Suffer us not, holy God, to play, loyter, sinne, or sleep away our precious Time, seasons of Grace, our Talents, Gifts, Hopes, Comforts, Promises, lest while we live those daies come upon us, wherein like Pashur *thou in wrath and justice make us a burden to our selves. Lest thou make our lives so bitter and grievous that we shall digge for death as Riches, and seek it as for hid treasures, even court, crave, court it, and yet not be able to find it or prevaile to be taken out of our Misery by it. And lest after all these terrors, sufferings, sorrows, agonies, and languishings our sinful Souls be for ever separated, divorced, banished from the God of love, light, life, and cast into utter darknesse and eternal death amongst cursed Reprobates, and damned Devills, when we go hence and shall be seen no more.* Amen.

Vita vere religiosa optimum est medicamentum contra Timorem, Terrorem & Mortis Stimulum. Bonus semper Vivit; Abit enim, non obit; Absconditur, non abscinditur; Dormit, non perit; Mutatur, non moritur.

XXIV. *Of Death.*

'Tis the Souls convoy to Heaven or Hell. 'Tis the Porter that lets a true sanctified, mortified Christian into Paradise, through the narrow Gate of Life; The Pilot that steers him over the rough, raging, troublesome Sea of this World, and lands him safe at the Haven of Happinesse, Heaven. 'Tis the first statute in *Magna Charta*; A Law made *Primo mundi*, which can never be repealed. * For it's appointed, (It's inacted, ordained, in the High Court of Parliament in Heaven) for all men once to dye. 'Tis to a Child of God the Soules Coronation day, gaudy-day, its glad day,

* Hebr. 9. 27.

as

as (*a*) *Wolsey*, its wedding day, as (*b*) blessed Bishop *Ridley* called it, and its year of Jubilee. But it's a sluce pulled up to drown the wicked. It's an impenitent sinners ship-wrack. 'Tis the death, buriall, and period of his prosperity, delights, pleasures; The funerall of all his comforts, and the nativity of his eternall torments. 'Tis the Bikers going out of Prison to execution, a *Josephs* inlargement and promotion, a Queene *Elizabeths* Exaltation to a Throne. 'Tis a good Mans Spring, a Reprobates Autumne; a *Nunc dimittis* to a pious *Simeon*; a Take him Gaoler, bind him hand and foot and cast him into utter darkness to an impious Soul. A *quietus est*, a writ of ease to the godly: a warrant signed and delivered for the destruction of the Wicked. 'Tis an *Ahimaaz* bringing good tidings to the righteous, but the last and worst of all *Jobs* messengers to him that is unholy; relating his sad, his irrecoverable, irreparable losse of all soul, body, goods, riches, pleasures, friends, children, house, lands, honors, mirth, hopes, offices, power, earth, and Heaven unto him. It lets that Dove (the Soul) out of the Cage, the Ark of the body. It knocks off those bolts, mortality, and frailty, and sets it at liberty. It's the taking up of *Jeremiah* (the Soul) out of the dark, filthy, noysome, irksome Dungeon of the flesh; and the safe delivery of that *Daniel* from those hungry, cruell, terrible Lyons, sin, Satan, Hell. Christ hath disarmed death, and now to the Godly, *Mors nomen est tantum*; (*c*) *Introitus, non interitus*. So that what *Camerarius* appointed by his last will should be written on his monument; may also most truly be ingraved upon the Tomb of every one that dies in the Lord: *Vita mihi mors est; mors mihi nova vita est*, Life to me is death, and death to me is a new, a true, a blessed, a glorious Life. Death, tis both unavoidable and certainly uncertain. (*d*) *Apollonius Thyaneus*, who had travailed over the greatest part of *Europe*, *Asia*, and *Affrica*, being asked at his return, what wonderful things he had seen in those Countries through which he had travailed, answered; That he wondred most at two things. 1. That in all the parts of the World where he had been, he had seen quiet men troubled by seditious persons, the humble

(*a*) Mr. *Fox B. of Martyr. vol.* 3 *p.* 431.

(*b*) *Idem. vol.* 3. *p.* 502. Bishop *Ridly* the night before he was to be burned being at Supper he was very cheerful and did bid Ms. *Irish* his keepers Wife and the rest of the company at Boord with him to his Wedding. For saith he, to morrow I must be married.

(*c*) *Owen Epig.*

(*n*) Dial of Princes.

ble subject to the proud, the just obedient to the Tyrant, the cruell commanding the merciful, the ignorant teaching the wise, and above all, That he had seen great Thieves hang the innocent on the Gallows. 2ly That the other thing at which he marvailed was, that in all the Countries, and places, where he had been, he knew not, neither could he find any man who was immortal, but that at length both high and low had an end. And as Death is inevitable, so it is also in it self terrible. For groans, sighs, tears, convulsions, cries, paleness, blacks and Funeralls, are the Harbingers, Heralds, and the train thereof. And yet to the Godly tis but like a Kings visit to his beloved Subjects in his progresse, acceptable, honorable, welcome, and comfortable. *Nam pompa mortis magis terret, quam mors ipsa.* (e) The very Heathens entertained it without fear, & embraced it without sorrow. The *Thracians or rather *Thraussians*, wept at the birth of their Children, and † rejoyced at the death of their Friends. *Solon* could say to rich *Crœsus*, *Ante obitum nemo beatus*, No man is happy till he be dead. And we ought not to lament our death, but the wicked lives we lead, saith *Bruxellus*. How much more then should Christians receive it, both with courage, and * gladnesse; Since *Pagans* knew not what should become of them afterwards. *Animula vagula, blandula, hospes, comesque corporis, quæ nunc abibis in loca, pallidula, nudula, frigida, nec ut soles dabis joca*, said (f) one of them. But the Children of God know that as they have an unquestionable right and title to a glorious inheritance, so they cannot possibly injoy it untill they be put into quiet possession thereof by that high Sheriffe Death. It's true death was the most ugly, frightful dreadful thing in the world. It was the King of Terrors, yea of all terrible things the most terrible, being the first-born of that most deformed, monstrous, loathsome, hateful Mother sinne: But when Christ had put his precious bloud into its pale, ghastly, ill-favoured face, it then became, and so continueth, beautiful, amiable, desirable. I desire, saith blessed St. *Paul*, to be dissolved and to be with Christ. (g) *Libenter e corporis vinculis evolandum est. Quid enim hic est quod quenquam ad diutius vivendum invitare possit? an labores assidui? an diurnæ nocturnæque solicitudines? an quotidiani angores?*

(e) *Augustus Cæsar* died in a complement, *Vespasian* in a Jest, *Galba* with a Sentence, *Septimius Severus* in dispatch, &c. *Bacon Essays* 2. p. 8.

* *Herodotus lib.* 5.

† In the primitive times Christians were wont at Funerals to sing Psalms of Thanksgiving *Kinet Cathol. Orthod. Quest.*

* Prov. 14. 32.

(f) *Hadrian in* his Sollioquy on his Death-bed.

(g) *Pontanus, lib.* 4.

gores? an fortunæ ludibria? an morborum varietas? an mille casus, mille incommoda? vere melior est dies mortis quam natalis! Ille siquidem quietis & beatitudinis: hic autem miseriarum dolorumque initium est. Therefore many of the Martyrs coursed, importuned, longed for, and begged of their most bloudy persecutors a release from that debt which they owed, desired, yea thirsted, and rejoyced to pay unto nature. Why do you not give me that gold chaine, and create me a Knight of that Noble Orde? said *Ludovicus Marsacus*, a *French Martyr* when the rope wherewith his Fellow were to be executed was put about his Neck. And(*b*) one Priest's wife being condemned to be burnt at *Exceter*, when that cruell Sentence was pronounced against her, she lifted up her voice, and thanked God, saying, I thank thee my Lord my God, this day have I found that which I have so long sought. Death is not now a Thorn, but a Crown. Tis not a wound, but a plaister to a good Christian, who like the Sun shines brightest usually when setting. This cruell Serpent hath now lost his sting, so that the greatest hurt which it can do a Child of God is to free him from misery, dangers, troubles. Tis the bridge over which he passeth to Glory. Tis a soft bed of down, a sweet bed of Roses, as holy *Bainam* stiled it when he was riding in a fiery Chariot of Martyrdome to Heaven. 'Tis the Gate of Paradise, the Messenger of Blisse, the Usher, and Harbinger of Glory. Though it kill, yet it cannot hurt, nor conquer a Saint.

(*b*) *Fox* B. of Martyr. vol. 3. p. 891.

Hoc posteris dicite, hominem Christo deditum posse mori, non posse superari. And therefore the Motto of a good Christian may well be the last words of (*i*) *Epaminondas*, who being mortally wounded by the *Beotians* in a bloudy Battail, and ready to expire, it was told him that his Enemies were overthrown; which pleasing, happy news, he no sooner heard, but he concluded both his Speech, and Life with these words, *Satis inquit vixi, invictus enim morior.* I have lived long enough since I dye unvanquished; For Christians are * more then Conquerors through him, that loved them. Death, tis

(i) *Æmil Probus in vita Epaminoned.*

* *Rom.* 8. 37.

a spring-tide of * joy and pleasure to the godly. It's the Souls Gaole-delivery. 'Tis Gods Servant sent in love and mercy to invite them to come to that Feast of Felicity and eternall Glory which the Lord hath prepared for them: And therefore the people of God have gone merrily to meet death when their friends have followed them with sorrow and mourning to see them imbrace and suffer it. (k) When Doctor *Taylor* (being condemned) was carried out of *London* to be conveyed to *Hadley* where he was to be burned; he was all the way as merry and cheerfull, as one that accounted himself going to a most pleasant Banquet or Wedding.

* Euge Deo sit laus & gloria quod jam mea instet liberatio & horula gratissima, said pious *Graserus* when he perceived his legs to swel with a Dropsie. *Melch. Adam. in vit. Graseri.*

(k) *Fox B.* of Martyrs *vol.* 3. *p.* 176.

We see then that although Death be the Mother of misery, and so terrible to the wicked, that even the very thoughts and fear of dying is a death to them: witnesse *Lewis* the 11. King of *France*, who when he was sick commanded that none should so much as name that terrible word Death unto him: Yet to the Godly it's neither hurtfull nor horrible. But yet as I said it is both * unavoydable, for the chief Law that the Gods have given to humane nature is, That none should have perpetuall Life, saith *Pliny*; And also most uncertain (l) *Incertum est quo loco mors te expectet: Tu vero eam in omni loco expecta*, saith *Seneca*. It doth and must needs therefore infinitely concern all men and women, as they desire to save their Souls, and fear to shed their own bloud and to become their own murderers, butchers and executioners, seriously, timely, yea daily to * consider the mortality of their bodies, and the immortality of their Souls, that they must dye but once; That if they dye wickedly they are undone, yea cursed eternally: Since if the fire of Hell be once kindled upon them, neither Rivers of tears, nor infinite Oceans of Bloud, nor prayers, nor cryes, though never so importunate, or lamentable, will ever be able to coole or mitigate, much lesse then to quench it. And also to have some Monitors, and remembrancers of their approaching, inevitable dissolution alwaies before the eyes of their minds, because forgetfulnesse of Death maketh

* Hebr. 9. 27.

(l) *Senec. lib.* 3 *Epist.* 29.

* *Præcogitari mali mollis ictus. Senec. Epist.* 77.

keth life sinfull, and death most dreadfull. (m) *Philip* King of *Macedon* appointed one of his pages to come into his Chamber door every morning, and to speak these words, *Memento te esse mortalem.* Neither did he ever come out of his Chamber, or admit any man to speak with him, till the Page had proclaimed every day thrice, *Philip* thou art a man. The Emperour *Maximilian* the first, two years before his death, whithersoever he went carried a Coffin with him to immind him of his end. (n) The *Thebanes* had this custome, No *Thebane* might build himself an house to dwell in, before he had made him a Sepulchre to be buryed in. The *Græcian Emperors* upon the day of their inauguration in *Constantinople*, had severall sorts of stone presented to them by a Mason; out of which they was to choose one to make them a Tomb to be buryed in. (o) The *Jewes* had their Sepulchers in their Gardens, that so in the the midst of their delights, they might remember their mortality, And others have had a Deaths head served up to their Tables, that they might in that perspicuous, mortifying glasse behold their own frailty in the midst of their mirth, pleasures, jollity. And certainly, serious, frequent, and pious meditation of death, will beget in us, a vigilant, continual expectation of death; expectation of it, will (p) perswade and spurre us on to preparation for it, so that we shall be able not only to look it in the face with comfort, but triumphingly to say; *O Death where is thy sting, &c.* It being nothing to such as have the Lamps of their Souls filled with saving Grace, and their Garments washed white in the bloud of the Lamb, but the Death and period of all their sins, sorrows, fears, dangers, troubles, enemies, yea and of death it self. *Mors & vita duello conflixere mirando. Rex mortuus; regnat vivus. In hoc duello mors et vita in arenam descenderunt, sed tandem vicit vita et gloriose exiit e sepulcro de morte triumphans. Irrideamus ergo mortem, & cum Apostolo dicamus, Vbi mors victoria?* For (q) *Quid ipsa mors quam timemus? Requies, gaudium, et vera vita, aut siquid in ea mali, malis tantum.* What is that death which we so much fear, and at the very name whereof we tremble? 'Tis rest, joy, and life,

(m) *Camerar. lib. 6. p. 420.*

(n) Dial. of Princes.

(o) *Joseph of Arimathea* had his Tomb in a Garden; and so had their great men also. Mat. 27 60. 2 Kings 21. 18.

(p) *Vivere in in tota vita discendum est. Quod magis mirum est in tota vita discendam est mori. Seneca de brevitate vita ad Paulinam.*

(q) *Lips Epist. p. 75.*

life, or if there be any evill in it, 'tis only so to those that are evill. And indeed 'tis very sad, yea wofull to all ungracious persons who have this punishment: In dying they forget themselves, because in their life time they forgat God. But besides this grievous punishment, and heavy judgment most justly inflicted by the Lord upon them because when he came to them in their health, prosperity, life, and offered them mercy, they refused (with equall madnesse and cruelty to their own souls) to hear and imbrace the tenders of love and salvation: when their Life is lost and ended, all hope, comfort, help, all means of Grace, and seasons of mercy, all possibility of pardon, together with the society of the Glorious Angels, and glorified Saints, the beatificall vision, and blessed fruition of the thrice blessed Trinity, and those ineffable pleasures which are prepared for all that love God, will then be lost for ever, *Deus amissus est mors animæ, anima amissa est mors corporis.* The Death of the body is but the body of death: therefore *disce non metuendum existimare quæ metuenda finit.* But the death of the Soul (the losse of God and his favour) is the Soul of Death. Fear therefore by sin to provoke that God who can, and for sin unrepented of, and continued in, will inflict eternal death both upon the body and soul, and make all impenitent transgressors everliving objects of his never-dying wrath. I shall conclude all with presenting and commending the Lord *Gabriel Simeons* Glasse to your view and perusall. Beauty is deceitful, money flyeth away, Rule-bearing is odious, victory doubtfull, peace fraudulent, old age miserable, the fame of wisdome everlasting, Life short, death (to the Godly) * happy.

* Mark the perfect man, & behold the upright: for the end of that man is peace.

Psalm. 37. 37

The

The Prayer.

O LORD, Man hath but one Door to let him into the World by Life, but there are a thousand Posterns, Wickets, and Passages to let him out of it by Death. We are born both Mortall and Miserable; O give us blessed God so to live, that at the end of our daies we may be immortally happy: we came into the World Sinners, O grant that we may go out of it Saints. We were unclean at our birth, O let us be pure and holy at our dissolution. The hand of every moment winds off some of the little clue of Life. The string and plummet of our daies creep, and descend every minute nearer and nearer to the ground, our Graves. The Sunne of this naturall Life never stands still, but moves, or rather flies from the East and morning of our birth and infancy, to the South, and noon of Youth, and Manhood, and then hastens to the West, the evening of old Age. Grant therefore holy God, that when this Sunne shall set in the night of Death, our Soules may rise and shine with the Sunne of Righteousnesse in Glory; That as we grow older we may grow holyer every day then other; That we may passe the time of sojourning in these Tents of flesh in thy way and Fear, that so the Conscience, Evidence, and Comfort of a wel-spent Life, may both Antidote and Arme us against the Sting and Power of Death before it comes, and free us from the Horrour and Misery of it, when it doth come. O let it be no Stranger to our thoughts, and then it will be no terrour to our Hearts. O let us get death into our mindes, and that will put life into all our Actions. O grant good God, that our Lives may be pious, and then our Death will be peaceable, joyfull, welcome unto us and precious in the sight of the Lord. And give us I beseech thee most mercifull Father some clusters of Grapes

of the good Land of Canaan *here, even the Graces of thy holy Spirit, and some fore-tasts of thy speciall Love in Christ while we continue in the Wilderness of this World, that when we die our Souls may enter into, and for ever possesse the spirituall* Canaan *of Heaven. Grant this O Lord for Jesus Christ his sake,* Amen, Amen.

Diu vixit qui pie moritur.
Fructus est laboris & finis operis placere melioribus.

FINIS.

Soli Deo Gloria.

THE CHARACTERS OF A True Beleever, IN PARADOXES, AND Seeming Contradictions.

AN ESSAY.

By *THO. GODDARD* Gent.

Veterā legendo et metitando nova invenimus, Quintil.

Placere cupio, prodesse precor, & laboro.

LONDON,
Printed by *E C.* For *Thomas Williams* at the *Bible* in *Litle-Brittain:* and *William Thompson,* at *Harborough* in *Leicestershire.* 1661.

THE

CHARACTERS

OF A

True Beleever,

In PARADOXES,

AND

Seeming Contradictions.

1. HE beleeveth that which he cannot comprehend, because it is above reason. That there are three distinct Persons in the Godhead, yet but one God; that God is the Father of Christ; that the Holy Ghost proceedeth from them both, and yet that they are all three Coeternall and but one in substance.

2. He beleeveth that Christ who was before all time, and created the world, was yet born in the fulnesse of time, and became man in the world. That he who fils both Heaven and earth, and can neither be included, nor excluded any where, was shut up and confined within the narrow

 womb

womb of a Virgin. That he who is the Omnipotent, and can do whatever pleaſeth him, could neither go nor ſtand. That he who is Wiſdome it ſelf, could not underſtand. That he who is the Word, could not ſpeak. That Chriſt was killed before he was alive, and ſlain before he was born. That he who is Almighty, was held in the Arms, and bound in the hands of a weak Woman. That the Mother of Chriſt was both his Daughter, Creature, Spouſe, and a pure Virgin even after her Son was born. And that if Jeſus had not been ſlain for her from the beginning of the World, *Mary* had not lived.

3. A true beleever is both a Pebble and a Diamond, a Pillar and a Troubler of the World. He is both the honour and ſcorn, the love, envy and hatred of men. In the Arithmetique of the wicked he ſtandeth but for a Cypher, but in the account of an holy God he is a Summe. In the ſcales of the World he is droſſe, but in the Ballance of the Sanctuary Gold.

4. A true Beleever is a merry mourner, one cheerfully ſorrowfull. And as ſometimes the clouds and Sun do rain and ſhine together: So while Rivers of penitent griefe and tears ſpring up in his heart and run out at the floud-gates of his eyes, celeſtiall beams of unknown joy, comfort, gladneſſe, dart upon, irradiate, and revive his dark, troubled, drooping Spirit.

5. He riſeth by falling. Humiliation is his exaltation. He goeth to Heaven by Hell. And is never ſo high and precious in Gods eyes, as when he is vileſt and loweſt in his own.

6. A true Beleever is cured by ficknesſe, being never ſo well as when he fainteth & is even ready to die of love for Chriſt. Affliction is his phyſick, Julip, happineſſe. He is ſaved by ſhip-wrack, landed by ſtormes, and deeply rooted by winds and ſhakings.

7. He beeleveth God to be moſt juſt, and yet that the Lord from all eternity decreed, that the innocent ſhould be condemned and ſuffer to acquit the guilty: And alſo that the greateſt ſinners ſhould be ſaved by one ſhould dye for ſin, and yet never committed any ſin. He beleeveth himſelf to be free-

ly

ly pardoned, and yet knows that a price was paid for his redemption worth more then ten thousand Worlds. He beleeves God to be most mercifull, most loving, and yet knows, that God delivered up his own, his only Son, and suffered him to suffer not only the most bitter, painfull, and cruell, but also the most shamefull Death. And likewise that the Lord poured out upon him the fullest vials of his fiercest wrath, and that all this was done, endured, and suffered for those who were both Enemies and Traytors to God and his Son.

8. A true Beleever hateth all the World, yet is no mans Enemy. He is implacable, yet without malice; inexorable, yet easy to be perswaded. He prayeth for, and heartily forgiveth his very Murderers. His worst enemies are friends to him and do him good. He sinneth least, when he is most angry; Taketh revenge on no body but himself; And never pleaseth God more then when he is most offended and displeased with himself.

9. A true Beleever is the most ambitious man in the World, For nothing can satisfie or bound his aspiring mind but a Kingdome, and Crown, yet he is the most Loyall Subject and the greatest contemner of all sublunary things. He wageth and maintaineth with courage, resolution, delight and constancy, perpetuall Warrs, and yet he is the greatest lover of peace, lives in peace, is the most quiet man, and dies in peace. He is victorious, yea invincible, yet fights without men against both men and Devills. And though he be plundered, beggered, and lose all, yet he groweth rich and great by wars without pay or pillage.

10. He is born both alive and dead. He dies twice, and lives a threefold life of Nature, Grace, Glory. He hath one resurrection before another after he is dead.

11. He studieth with delight and diligence to know that which he is assured will both grieve and trouble him being known. He is never so wise as when he knoweth himself to be a Fool. He is never so likely to get safe to shore, as when he is most fearful of being cast away.

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11. He studieth with delight and diligence to know that which he is assured will both grieve and trouble him being known. He is never so wise as when he knoweth himself to be a Fool. He is never so likely to get safe to shore, as when he is most fearful of being cast away.

He is never beautifull untill he ſee, and acknowledge himſelf to be ugly, and deformed: and the more he loaths himſelf, the more God loves him.

12. He is born of mean and baſe Parents, and yet he is the only truly noble Man: For he hath the Royalleſt bloud, greateſt alliances and relations, higheſt titles, choyceſt honours, honourableſt Attendants, and the beſt eſtate of any man. For God is his Father, Chriſt is his Husband, Heaven is his mansion, Saints are his Brethren, Angells are his Servants, and Glory is his inheritance.

13. A true Beleever is born both a Begger and an Heir. He often lives poor, yet is alwaies Rich, and dies wealthy, though without Lands, money, goods. He keepeth his eſtate by ſending it away, and increaſeth it by ſpending of it, when others not only leſſen but loſe theirs by ſparing, and ſaving it. And he taketh his treaſure with him to his Grave, and beyond it.

14. He is never whole till he hath been broken. He is never rightly, throughly cured until he hath been deeply wounded. He is never on earth more really happy, then when he ſeemeth to be truly miſerable. Injuries are favours to him; loſſes, gain; calamities, mercies; afflictions, conſolations. The breaking of his bones ſetteth them, and makes them both ſtraight and ſtrong.

15. A true Beleever liveth in Heaven, whileſt he ſojourns upon Earth, he ſpeaketh in company without being heard, receives anſwers which no man can either intercept, demurre, or perceive, enjoyes the beſt company though alone. He walks while he lies ſtill, and is not there where men behold him.

16. He hath a continuall feaſt without fleſh, and eating: A Banquet without ſweet meats, melody without muſick, and Joy in the middeſt of ſorrow. He is dear, beloved, owned, when he thinks himſelf deſpiſed, rejected, hated. He beleeves he ſhall find pleaſure in pain, honey in gal, life in death, and doth ſo.

17. He hath all things in the midſt of his extreameſt wants, yet is beholding to the World for nothing; for he fetch-

eth

eth his meat, drink, clothes, mercies, comforts and whatever he possesseth from Heaven. He sends by faithful, frequent, fervent prayers to Christ for them, bids patience wait, and appoints hope to bring him an answer, which believing he shall receive, it cometh indeed either according to his desires and expectation, or beyond them. He alwaies speeds and obtains even when his suit is denyed. He hath what he will, because he will have but what he may, and therefore he sits down both contented and thankfull though he be crossed.

18. A true Beleever is afraid of that which with zeal, courage, sincerity, and constancy he is resolved to do, to serve God. He delighteth in it, yet is grieved that he can perform duty no better. He seeketh diligently for that which he knows he shall not find, and beggeth that importunately which he is assured will be both denyed and granted in this world unto him. He is what he seems to be, yet is not what he seems, being like *Solomons* Tents, black without, but adorned with precious things within. He is both black and white, weak and strong, contemptible and Honourable, sick and well, at Liberty and in Prison, a Sinner and a Saint, fearfull and yet bold as a Lyon.

19. He leaves the dirty broad way of the World, and by crossing that, he goeth on directly in the right way toward Heaven. Though he be far from home, and from his friends in a strange Countrey, yea in the darkest night, yet he can go to his Father almost in a moment without wandring. Though all the men in the World should lye armed in Ambush to surprize him, yet he can passe either safely by them, or victoriously through them. For although he may be taken, or killed, yet he cannot be kept or overcome.

20. A true Beleever loveth Gods Words and Ordinances as dearly as his Life. Because by them he was wounded to his healing, humbled to his raising, inlightened to the beholding of his Blindnesse, emptinesse, nakednesse, nothingnesse, filthinesse, and because without them (though he had been the sole Monarch of the whole world) he had been everlastingly undone, and a very begger. He trembles at the good, the holy Word of God, yet both rejoyceth in it, and findeth

transcendent sweetnesse, spiritual, yea soul-ravishing joy and gladnesse by it.

21. He honoureth highly, loveth dearly, and obeyeth willingly his naturall Parents, yet prizeth, and affects his spirituall Father, a Godly Minister, above, and beyond all men, though he be not at all akin to him: Because he knoweth that it's better never to be, then to be everlastingly miserable, and never to be Borne, then not to be Borne again.

22. He will not, he dare not spare his own Flock, and take anothers only Lamb. He therefore dedicates and consecrates the Sabbath-day which is none of his own, wholly, cheerfully, joyfully, thankfully, heartily, and religiously to the *Lord*. And by so doing he getteth six for one to himself, together with a promise of Gods guidance, favour, protection, and blessing upon him, his, and his Labours in his calling in them. And so by serving God he serves himself too, and by giving God his due, he both keep's his own, and getteth more then he had.

23. A true Beleever increaseth his estate by giving it away, gathereth by scattering. By clothing others he adorns himself with *Robes*, by relieving others he supplies his owne wants, and by sowing Charity he reapes Mercy.

24. He saveth his *Life* by confessing his guiltinesse, whereas others condemn themselves by concealing their crimes. He's the only happy man, for nothing can make him miserable. Because he is comforted when afflicted, he is at Liberty in Bondage, at home when Banished, fed when famished; full though empty, satisfied when hungry, advanced though degraded, safe when most cruelly persecuted, and when killed crowned.

25. He is naturally heavy and drossy, yet ascends; and the nearer his body comes to its Center, the earth, and its long home, the Grave, by age and sicknesse, the faster and the higher his Soul mounts towards Heaven. And at length his Soul is divorced from his Body, both with joy and griefe, exultation and mourning.

26. A true Beleever is never satisfied, yet alwaies contented.

He

He feareth continually, yet seldome wants Hope. He doubts, yet stedfastly beleeveth; he is not worldly minded, and yet he is so covetous, that he never thinks he hath enough. He is most temperate and sober, yet is alwaies thirsty. He is a modest Suiter, yet is resolved to take no denyal. He knoweth and confesseth himself to be unfit to ask, and unworthy to receive either a gracious answer, or any mercy, and yet he will not cease begging till his prayers be heard, and his petitions granted.

27. He never sits, stands, nor lies, but is alwaies walking. His motion is neither retrograde, nor circular, but progressive, yet the longer, faster, and further he travails, the stronger, and fresher he is. All things are become new in him, yet the old man is not destroyed. He is very pitifull, and tender hearted, yet so mercilesse and implacable an enemy to sin, that he is never quiet or pleased till it be mortified, crucified and dead in him. He is both in the world, and out of it at the same time. He is willing, yea desirous to keep his estate, yet freely parteth with it, if God will have it, and accounts the losse of all for Christ, the greatest, the truest gain.

28. He injoies that which he doubts he wants, loves unfainedly that which he fears he doth not care for, & prizeth above all things that which others trample under their feet. He is assured of his Salvation, and that he is an Heir of Glory, yet questions his evidences, and by * doubting makes them firm and good.

* *Nulla sunt firmiora quam quæ ex dubiis facta sunt certa.*

29. A true Beleever matters not his life, nay he desires to dye, yet strives more then any man to save himself. He is terribly afraid of Hell and Damnation, yet would not knowingly and with delight and perseverance commit, or live in any one sin to obtain Heaven.

30. He is diligent in his calling, yet doth not mind earthly things. He alone hath a true comfortable and religious right to the Creature, yet accounts himself an Usurper, till his Title be confirmed by his interest in Christ. Though he hold his Land in free Soccage, yet he acknowledgeth, 'tis but in *Capite*. Though his Tenure be in *Fee-simple*; yet he confesseth himself to be but a Tenant at Will. Though his

his goods be his own, yet he knows and beleeves himself bound freely, and liberally (if he be able) to distribute and communicate them unto others. He beleeveth all things without Christ are nothing but vanity and vexation of Spirit, and that Christ alone is all things without any thing else.

31. That which others fear, flie and abhorre, he courts, desires, and welcomes. That which is their Funerall is his Nuptials; For death doth not kill but translate him, it doth not execute but remove him. He dies daily, and so doth not die at all but depart; His sleep is a short death, and his dissolution is but a long sleep. Death which is a destructive deluge to the wicked, is only an Ark to him, preserving and carrying him safe to Mount *Ararat*, Heaven, and there it both lands and leaves him.

32 A true Beleever anticipates the last day. He accuseth, arraigneth, and condemneth himself, and so is both acquitted and discharged by God at his death. He is no Incendiary, yet desires nothing so much as to see both Heaven and earth on fire. He trembles at the presence of God, yet longeth for, and will both rejoice and triumph at his glorious appearing, because then he shall meet Christ as a Saviour and husband, not as a dreadful confounding Judge He beleeves his mortal body, though it be burned, drowned, devoured by wild Beasts, or buried in the earth and consumed to dust, and although that very dust should be scattered & lost, shal yet be collected, raised again intire, and beautiful (though before it was deformed) and be made a glorious Body. And that both his Body Soul, though they have been absent and strangers unto one another for many hundreds, yea thousands of years, shall meet again, be marryed in joy & blisse, and injoy one another without all fear, or possibility of ever being separated any more, in felicity and glory to all Eternity.

S. D. G.

FINIS.

A little Box of safe Purgative and Restorative Pills to be constantly taken by all those that desire either to get their Souls into, or to keep them in, an healthfull, holy, heavenly Frame, and Temper.

1. HE that doth not love God above all things dethrones him, and sets up the Prince of Lies and darknesse above the God of Truth, Light, and Glory.

2. He that refuseth to take Jesus Christ for his husband, shall one day find him a dreadful condemning Judge. And his condition will be wofull that refuses to love and imbrace Christ, that woo's him, and would free him from his woful condition.

3. He that shuts the Holy Ghost out of his heart, locks the narrow gate of Life against his own Soul, and sets the door of hell wide open for himself to enter thereat into everlasting, ever-tormenting sorrows.

4. He that commits sin with delight, doth delight sinfully to murder at once his Saviour, his Soul, his Neighbour and his Companions in evill, who have been his evill Companions.

5. He that makes no conscience to honour God by sanctifying the Sabbath-day, will make no scruple to dishonour

the Gospell, Religion and himself, or to wrong others all the week after.

6. He that accounts any sin little, is a great sinner, and without great sorrow, for so doing, he will be a great sufferer.

7. He only is a Christian indeed that is a Christian in his deeds.

8. He that preaches well, and lives il, perswades men to profanenesse, and disswades them from piety.

9. He that doth not hear the word of God to his humiliation, Reformation, Renovation, shall hear God the Word pronounce the sentence of eternall condemnation against him for being an unfruitful, an unprofitable hearer of Gods word.

10. He that sees not his own blindnesse, is blind though he sees: And therefore he can neither find the way to true happinesse, nor be truly happy in his waies.

11. He that doth not mourn for sin while he lives, shall burn in hell for his sin when he dies. For as a Saints Sorrow is his reall unspeakable Joy, so a sinners Joy will be his eternall Sorrow.

12. He that is not Gods Servant, is a slave to the worst of Masters, the Devill.

13. He that is in League and confederacy with his Lusts, is a volunteer under Satan, in armes, and in open not only hostility but Rebellion against the Lord of hosts.

14. He that prays not daily to God for grace, mercy and pardon, provokes God to punish him for his neglect of prayer, and is liable (being out of Gods protection) every moment to become a prey to that roaring Lyon, the Devil, who seeks daily his destruction.

15. He that is content to want Christ, is sure to want content. And he that thinks to deceive God and the world with a shew of holiness, God will make it appear to the world and himself, that his holinesse was but in shew.

16. He that was never humbled for the sins of his prayers, hath great cause to pray, that he may be humbled for that as well as his others sins.

17. He

17. He that doth neither care nor fear to appear evill, will neither be afraid, to be really evill, nor to have his evill appear.

18. The surest way to conquer sin, is to fly from it.

19. He that doth not resist temptations, invites Satan to besiege him, and hath given him Hostages that he will without striking or fighting surrender up the fort of his heart unto him.

20. The Soul of true Religion is to be truly religious in Soul: And a pious life, is the life of piety.

21. He that makes this world his God, shall have his portion in Hell, with the God of this world.

22. They of all other persons are the most ill-favoured, and deformed, that have fair faces and foul hearts. For the beauty of the body is but the body of beauty: But a soul deformed by | sin hath in it the very soul of Deformity.

23. He is in Gods account a good Christian, that sincerely indeavours to be good, and grieves heartily that he is no better.

24. He fulfils the will of God, whose will and heart are fully fixed, and willing to do it, though he cannot perfectly keep the Commandements of God. Because the Lord will never impute the unwilling failings of his people unto them.

25. He runs the race that is set before him, who walks uprightly in the way of holinesse.

26. They are the Devils Cocks, not Christs Doves, that crow when they have enjoyed their Lusts, that boast of, or glory in their sin and shame, and in their shamefull sins.

27. He is a bad man that is only good, that he may get goods by bad means, and by seeming to be good. For he that serves God only for gain, makes gain only his God.

28. Heaven will never be fit for him, that doth not labour to fit himself for heaven.

29. He must needs love sinfully that loves sinne: And both his care and crimes must needs be very great, that cares not how great his crimes are, so he be but great.

30. He is the worst of fools, that never as yet became a fool that he might be wise.

31. He that delights in his iniquities kisses his chain, huggs his bolts, rejoyces in his fetters, and is well pleased to be led by the Devill in triumph to hell.

32. He that despises the means of grace and comfort, hath little cause to expect any grace, or comfort by the means.

33. He can never miscarry, or be cast away in the harbour of Death, that carries the ballast of a good Conscience, and keeps the Anchor of a lively saving hope both sure and stedfast whilest he sailes over the Sea of life.

34. He that feels not the want of Christ while he lives, shall be sure to find the want of Christ when he dies.

35. He that is a true Child of God, will be truly grieved and afflicted for the afflictions of Gods Children.

36. The only way for Christians, never to repent hereafter that they have committed any Sins, is ever while they live here, unfeignedly to repent of all the sins, that they have committed.

37. He that runs from Christs colours (that great Captain of mans Salvation) to serve Satan, hath no colour why he should serve Christ so treacherously as to run from him to be Satans Servant. For Christ shed his bloud and died to save him, but Satan doth both restlesly and implacably plot and desire to kill and damn him.

38. His breath stinks the worst, and is the most offensive, infectious, and unsavory, that smels of lies, oaths, obscene, filthy, and rotten speeches, instead of being perfumed with prayers and praises unto that God who gives him his breath.

39. He that never tasted the bitternesse of sin, did never relish the sweetnesse either of Grace, or a Saviour.

40. The way for men to please God when he is offended, is to be displeased with themselves for offending God. And the way

way for them to offend God, is to please themselves in doing those things that they know do displease God.

41. He that doth not fear continually, hath just cause to live in continuall fear.

42. He that doth only professe Religion, for vain and sinful ends, will in the end be found to have been only a vain and sinful professor.

43. He that refuses to draw nigh to the God of Mercy in duty, will find that the God of Justice will draw nigh to him in vengeance and fury. For he that doth not pray to God to pardon and love him, provokes God to hate, plague, and damn him.

44. He that Rebells against the God of peace, deprives himself of that peace of God which passes all understanding. And without being wise, penitent, and Loyall, he shall never injoy the consolations of that God, who is the God of all consolations.

45. Never envy the wicked though they be great, rich, and prosperous with a wicked envy. Had not they need to have a few Holy daies here, that must never rest hereafter? Had not they need to have a few warm gleams of mirth, and pleasure while they live, that when they die must live without all possibility of dying in devouring fire and everlasting burnings?

46. His condition is very fearful that never feared his condition: For their danger is certainly the greatest, that never was sensible of, nor affected with the greatnesse of their danger.

47. Every sincerely pious Christian finds experimentally that to be most true of God which *Varius* said of *Cæsar*, viz. That they who durst speak to him were ignorant of his greatnesse; and they who durst not speak to him, were ignorant of his goodnesse. He knows that the Lord is Almighty and most dreadfull as well as most loving and mercifull: he therefore comes into his presence and prayes unto him both with faith and fear, reverence and confidence, joy and trembling.

48. He that loves God truly hates all sin implacably, because he knows that the God of love, hates all sin perfectly.

49. Jesus Christ never was nor ever will be either precious or gracious to any, but those only, to whom all things in the World in respect of Christ are vile and contemptible. The way then for Christians to be liked, and beloved of Christ, is to love and prize Christ above all things, and to strive to be like unto Christ.

50. He to whom wickednesse is sweet and but like cork or feathers in this life, to him his most pleasant Sins will one day be bitter as gall, and the lightest, the least of them will then be found infinitely heavier then lead, milstones, and mountaines.

51. A Saints outside is course and dark, but his inside is very rich and glorious. In the eyes of carnall men he is but like an unpolished Jewell, which to the ignorant seems no better then a despicable stone. But in the sight and account of God, he is even then both amiable, orient and precious. 'Tis better to be plain and pious, then gorgeous and vitious. And to be beloved and honoured of God, and hated and despised of the world, then to be beloved and honoured of the world, and hated and despised of God, who created the world.

52. He that is false and treacherous to himself, will never be true or faithfull to another. He may really desire the goods of his friend, but he will never desire really his friends good. He will love a man till he needs him, but when a man hath need of his love, he will rather betray then bestead him: Only he is a good friend that is really a good Christian. For piety is the right root of Amity, and holinesse is the only spring of faithfulnesse both to God and man.

53. Nothing can satisfie the godly desires of him that is Gracious and heavenly, but the eternall fruition of that gracious God in Heaven that gives him those godly desires.

54. 'Tis

54. 'Tis very both easy and ordinary to censure others for their faults. But it is very hard and rare to avoid and hate in our selves, the faults we censure in others.

55. He that dares commit sin without all fear of damnation, but dares not professe Christ for fear of disgrace or danger, is the veriest, the maddest, the cruellest coward in the world: and yet he dares do more then a Saint, who is both bold as a Lyon, and the only true valiant man, for he dares not knowingly, and willingly commit one sin for all the world.

56. He that will be of any Religion to please the Time he lives in, will live in time to be of no Religion at all.

57. He that makes no Conscience of being a dwarfe, will quickly grow up to be a Gyant in wickednesse. For if his face be not red with blushing at his whispering provocations, he will not be ashamed, nor afraid, to die his soul scarlet with loud-crying abominations.

58. Not only those sins that are of the first or second magnitude, but even those also that are of the least size; are in their own nature both great and mortall. *Jaels* nail will kill as sure as *Goliahs* Sword. A little halter will strangle a Felon as well as a Cable-roap. And 'tis well known that little Boyes have often let in great Thieves to rob the house, and murder the Master.

59. His heart cannot be good who never mourned under the sense and misery of a bad, nor fervently begg'd of God that changes the heart, to have his heart changed, and to give him the great mercy of a good heart.

60. His doings are well pleasing to God, that is well-pleased with Gods doings.

60. He was never athirst for grace, that did not thirst for more grace then he had.

62. He that would have God to blesse him daily in his calling, must both have a cleer, a lawful calling to his calling, and call daily upon God to blesse him, and his Labours in it.

63. He that praies to God in anger, wrath, or malice against others, provokes God to wrath and anger by his prayers.

prayers. And in ſtead of prevailing with God for the forgiveneſſe of his treſpaſſes, he doth treſpaſſe yet more in asking him forgiveneſſe, becauſe he ſins willingly, even at that very time, when he ſeems earneſtly to beg of the Lord the pardon of his ſins, and ſo doth not pleaſe or ſerve, but mock God. For the God of love and life doth infinitely hate, and will not hear thoſe that love hatred, and live in it. But he will avenge himſelf ſeverely upon all thoſe that deſire and delight to revenge themſelves implacably upon others.

64. 'Tis midnight with an impenitent tranſgreſſor when he hath the brighteſt noontide of proſperity; And 'tis a ſerene, a ſhining Noontide with a *Saint*, when he is in the cloudieſt midnight of adverſity.

65. A Saint is a great gainer, though he loſe all that he hath in the world. But a wicked man is a great loſer, though he gain all that the world hath in it.

66. He is mercifully cruell to his own Soul that ſpares the lives of thoſe Amalekites his Sinnes. But he is both cruelly merciful, and merciful without any cruelty to his ſoul, that kils them all without mercy.

67. He that would live when he dies, muſt kill (by mortification) all his deadly ſins in his life. And he that would never die * muſt die daily.

* *Mortibus vivimus. Senec.*

68. The ſins of others will increaſe his ſorrow, that doth not ſorrow for others ſins.

69. He that would be married to Jeſus Chriſt, muſt get his heart divorced from an inordinate love of worldly things, becauſe Chriſt Jeſus will give him a Bill of Divorce that loves the things of the world inordinately. For he that makes earth his Heaven, or Paradiſe by ſuffering a ſinful love thereof to enter into his Soul, his Soul ſhal never enter into the Paradiſe of Heaven.

70. He that hath a ſaving intereſt in Chriſt, ſhall be full and rich, even when he is empty, wantful, and deprived of all creature-comforts: But he that wants a ſaving intereſt in Chriſt, will be poor, and empty in the midſt of his fulleſt injoyments and greateſt plenty.

71. He

71. His Soul is sick to death that neither is nor ever yet was heart-sick with grief for the sins of his Life, which will be (without true repentance) the death of his Soul: nor love sick for the great and good physitian of the soul Jesus Christ, who is both lovely and loving to those only that are sick of love for him.

72. His sins are most both odious and hainous that after he hath repented of them, returns again with delight to the commission of his hainous sinnes. Because he hath laid God in one, and put the Devill into the other Scale of the ballance, and suffered the Devill to weigh down the Lord. He hath also heard God and the Devill argue and plead, and after a full hearing he doth deliberately (by wilful relapsing) decree for Satan against his Saviour. And so he doth both undervalue, dishonour and provoke God, and also repent that he did repent. God will therefore most certainly judge him for his sins without mercy that gives so sinful a judgment against the God of mercy.

73. It's reported that when *Cæsar* saw M. *Brutus* come running upon him amongst those that murdered him he said, καὶ σὺ τέκνον, And thou my son! The sins of Gods Children do grieve and offend Christ more then the iniquities of his Enemies. Because a contempt, or an injury from a friend doth both dishonour him more highly, and wound him more deeply then an affront, or an abuse from a professed Adversary.

74. He is a bad Magistrate that is not good for nothing. And as pious Governors do clothe a Nation with the Robes of Joy and gladnesse: So wicked Rulers do put it into Sackcloth and mourning.

75. He that undermines the Church of God, doth at once labour, sweat, and weary himself to dig a hole down to hel for his Soul to fall irrecoverably into the bottomlesse pit. And he that persecutes the people of God, by shedding their innocent, crying bloud, puls up a sluce to let in a crimson deluge to drown him.

76. Never did any wicked men attempt to pull down God from his Throne by setting up themselves, their lusts, inte-

 rests

rests and idols above him, or his glory, but the God of glory pulled or rather tumbled them down headlong for that wicked attempt; Either by humbling their proud, presumptuous hearts, or else by destroying their persons, or blasting their cursed designes, or (which is yet more dreadful) by damning their rebellious Souls. 'Tis then a fearful thing not to fear falling into the omnipotent Arms, and the angry hands of that terrible God, who both can and will with one irresistable blow kil and confound the offender, and with one frown, or stroke send him at once both to his Grave and Hell.

77. A pious Christian, though he hates no mans person, is yet the worst, most inexorable, and invincible enemy of all mortall creatures to the ungodly whose works and waies his Soul doth loath and detest. For by his faithful prayers he can prevail with God, to infatuate their Counsels, dispirit their stout hearts, blast their designs, wither their flourishing hopes, to break the Arme of their power, and to rescue himself, and those that fear God out of the Jawes of Enemies, dangers, and death. 'Tis therefore a stupendious astonishing madnesse in wicked men to hate those whom God loves, to destroy those for whose sakes themselves are preserved, to hope to build themselves houses upon earth by pulling the pillars thereof, to condemn them that shall one day be their Judges, and to plot and presume to plant themselves or their Posterities in the World by supplanting and rooting out the upright * who shall dwell in the Land, whereas the * wicked (* in whose house the curse of the Lord is) shall be cut off from the earth. For if Cedars, vines, olive, and orenge trees be cut down, then brambles, briers, and barren Fig-trees will certainly, suddainly, miserably be cursed, burned, and consumed.

* Prov. 2. 1.
† Prov. 2. 22.
* Prov. 3. 33.

78. He is the worst malignant and Incendiary in a State that is a wicked man, For he not only hates goodnesse and good Christians, but he also both kindles the fire of Gods wrath against it, and keeps it burning and flaming by casting continually the oyle of sinne upon it.

79. Those

79. Those Governours and great ones who are so bewitched with the fading, dying, and killing glories of this World, as for the Love of them to slight Heaven, neglect the great Salvation offered them, and to reject Jesus Christ, their pomp will end in pain, their honour in Infamy, and their Glory in eternal misery.

80. He that slights, opposes, robs and wrongs the Ambassadours of Jesus Christ, Gods faithful Ministers, doth dishonour, displease, and bid defiance to their Master, the Lord of Hosts. He must therefore (without repentance, restitution and submission) expect to receive neither peace, pardon, nor quarter, but death without mercy, that steals from, or fights against the God of bounty, Justice, and Mercy, and rejects both the offers, and the offerers of peace.

81. He is an intollerable Traitor in and to a Commonwealth, that hates, and persecutes the Children of God. For as it is Treason by the Laws of men, not only to murder a Prince, but also to stab or malitiously to deface his picture; So it is spirituall Rebellion too, not only to fight against God himself, but also wilfully to wound, and to destroy those that bear his Image, his holy Servants.

82. He that would have his shamefull sins for ever hidden, must not be ashamed, but resolved to lay them open, and fully to discover them; For concealing reveales, but confessing covers them: And he that desires never to be accused, arraigned, or condemned for his guilt, must freely acknowledge himself to be guilty, and most worthy to be eternally condemned. An open bosome, an unbared breast is a sure shield, and Armour of proof against the deadly Arrowes of the Lords most dreadful wrath.

83. He that will lose his Soul to preserve his Life, shall save neither; But he that is willing to perish to save his Soul, shall save his Soul from perishing.

84. He that is undone for Christ is truly rich and happy. But he that is rich and prosperous without Christ is really undone, poor, and miserable.

85. He that doth not in the time of this Life make Gods

glory, and the enjoyment of Heaven his chiefest ends, shall neither enjoy the God of Glory, nor the joyes of Heaven, at his end.

86. He that would never want must be poor in Spirit. And he that would alwaies rejoice, must mourn daily; for he that did never grieve shall ever lament.

87. He that is rotten at core, that hath an unsound, an unsincere heart, will like an Apple be speck'd without. For a Leprous Soul will have some spot or other upon the Face of the Life; And an Hypocritical Spirit will have foul hands, which at one time or other will work Wickednesse, stain its seeming purity, and discover its artificial, its borrowed paint, and its real deformity.

88. He that desires never to leave God, nor to be left and finally forsaken of God, must not only resolve, but seriously endeavour both to depart from evil, and to do good. For sincerity is the root of couragious constancy, but Hypocrisie is the true Mother of timerous Apostasie. And it's most certain, that he who will not leave his *Rimmon*, or *Mammon*, his sweet sinne and his secret Lust to please Christ, will never lose or lay down his Relations, Lands, Liberty, or Life, to enjoy and glorifie Christ.

89. He that opens the door of his heart to let in sin, or Satan, shuts it and turns the key against his Saviour and Soveraign, whose power made it, whose Love prevailed with him to let his own heart be pierced on the Crosse to unlock it. If then a Sinner will not suffer the hand of mercy to unbolt it, the arme of wrath will most certainly break it to pieces. If the fire of infinite, unexpressible Love cannot melt it, the flames of endlesse, intolerable Anger will burn it. If the precious bloud of Christ do not soften this Adamant, it will sink it to the bottome of Hell: For those whom goodnesse doth not win, vengeance will destroy.

90. The Life of a Saint is a publique Mercy, his Death a common Calamity. The end of his dayes is the Autumn of all his misery, and the Spring of his endlesse Glory and felicity. So that what *Suetonius* saith of *Titus Vespasian* may

may more, yea most truly be said of him when he is cut down with the Sythe of death, *viz.* That he was taken away to the greater losse of Mankinde then of himself.

Optima Eloquentia est bona vita.

He is most eloquent whose Life is most Holy and Innocent.

FINIS.

Soli Dea Gloria.

The Table.

Of

FINIS

A little dark PICTURE *of the Great, Glorious, Unparallel'd Loyalty, Piety, and Policy of the Renowned Restorer of Monarchy, Liberty, Tranquillity, and Prosperity to* ENGLAND, SCOTLAND, and IRELAND

The Lord Generall *MONK.*

THe World hath bred brave Hero's whose bright Name
Darkens the Sun and fils the Trump of Fame.
Whose fragrant memory is still i'th Bloom,
And n'er shall wither till the day of Doom.
Whose acts at once astonish, fire, indear
All noble souls that them do know, or hear.
Those are the root, and sourse whence that Renown
Did grow, and flow, which justly doth them Crown
With honour, love, and praise, whereby they all
Survive with glory their own Funeral.
Such vertuous great Worthies there have been:
But they dy'd childlesse sure; for we have seen
Nothing but dwarfs in this base, Iron age
(Except in Treason, Avarice, and Rage,
Wherein such horrid Monsters have been known
As n'er before in all the world were shown)
Until our true Saint *GEORGE* did rise and kill
That hideous viprous brood, who plotted still
In their inchanted Castle to enslave,
Torment and keep us till we found our grave.
A dismall darknesse hath this sinful Land
Ore spread e're since by a curst, cruel hands
That glorious *Light was quencht, whose happy rayes,
While we enjoy'd him turn'd our nights to dayes.

* *King Charles the first.*

(*) That

That orifice at which we all have bled
Almost to death (our martyr'd Soveraigns head)
MONK now hath stopped by his pious Art,
And healed with his faithful, Loyal Heart.
Twelve years we've had nor day, peace, Law, nor Spring;
He gives us all by bringing home our King.
The City gates he broke and threw aside
T'unhinge Rebellion, that great *CHARLES* might ride
With Love and Safety, there from whence did spring
His hurt, his help; losse, gain; joy, suffering.
Our bane is now our balm: Such is his skill
We're now preserv'd by that which did us kill.
The bloudy Sword by his just loyal vote
Hath made rank poyson our best antidote.
Some say there is a Phœnix, but we see
A Fable is become a truth in thee.
Thou art the healer, honour, Atlas, love,
Of three expiring Kingdomes. As above
A Crown of blisse attends thee, so below
Prayers, praises, thanks, which really we owe.
Thy matchlesse merits, we shall duely pay
With zeal, and joy, until our dying day.
We have felt the difference 'twixt Law, and Lust;
'Twixt cruel perjur'd Tyrants, and a Just,
Mild, gracious Prince, whose love, and piety
Were his chief crimes. Our Faith and Loyalty
To *CHARLES* his Son our hatred shall expresse
Of their ingratitude, and wickednesse,
Who murder'd him only for this one thing,
That they themselves might get above the King.
This is our cost and sorrow we soon saw:
For neither Oaths, Religion, nor Law
Could bound or stop their furious ambition,
Pride, Avarice, Rebellion, or Sedition.
They rack't us, rob'd us, hatch't plots to destroy
Our *Naboth's*, their good vineyards to enjoy.
Thus bolted, beaten, burden'd we had spent
Our dayes in slav'ry, misery, banishment,

Had

Had we not been free'd and restor'd by thee
From Tyrants Traytors to our Liberty.
When therefore (Famous *MONK*) thy body shall
Receive a writ of ease to rest from all
Those pining cares, black dangers, palsey fears,
Which canker, and consume our flying years;
(Mirror of men) thine Epitaph shall be
Sighs, tears, and groans, not varnisht poetrie.
Not stones but hearts shall make thy monument
Which will indure till time it self be spent.
And thus those seeds which thou this year didst sow,
Will root, live, sprout, and till the last day grow:
Two harvests thou shalt reap, honour in this,
And in the next World endlesse joy, peace, blisse.

On thy rare Tomb this shall be writ.
Here lies th' Elixir of all wit,
The summe, the map, the Quintessence
Of Prudence, Loyalty, Sapience.
Englands Saviour and Renown:
Who gave his Soveraign his Crown,
And would not snatch it as his own,
Although he might have climb'd the Throne.
A world of wonders was this man:
A Cæsar, Souldier Christian:
A Son of *Mars*, and yet a † Saint;
Who lov'd colours, but loath'd paint.
Rich and Righteous, good and great;
The pillar of our Church and State;
A scourge to Rebels, friends to those
That were not the Kings traitrous Foes.
Most valiant, yet durst not draw
His sword against King, Oaths, or Law.
Known unto none, yet known by all
To free three Kiugdomes from their Thrall.
Though others scrambled for Empire
He only did t' obey aspire.
Phanatiques he id dissipate

† He is an exception to that too general rule *Nulla fides pietas que viris qui castra sequuntur.*

Because

Because both truth, and peace they hate.
Lambert and's Locusts he o'rethrew,
Yet did not fight that bloudy crew.
By stratagems he made them yield;
With words, not swords he won the field,
The maul of errors, Heresies
(Which do bemist, and dim the eyes
Of those that follow false new lights,
Until they lose their Fame, Faith, Sights)
He was like subtile *Fabius*,
By wise delaies he saved us.
Religious pure, and lovely Face,
Which Bloud and Treason did disgrace,
Spot, and deform, he did make fair
And beautiful: For the right heir
Of our late King (the best of Men)
He restored to's Diadem.
He woo'd, agreed, and Marryed
Great Britain to her Sacred Head,
Whom fraud and Force had severed
From his true Spouse and Royal Bed.
This is a little: All the rest
Of him by silence will be best
Expressed who did far excel
Whatever Wit, or words can tell.

But hark! Me thinks I hear some call and say,
Down with these common stones, throw them away,
MONK cannot die. He therefore needs no verse
T'embalm his Name, or to adorn his Hearse;
Nor yet to give a Tomb a tongue to tell,
Whose dust in that dark silent house doth dwell.
His true Allegiance, and Piety
Will make him live to all eternity.
'Tis true. I've done: But will not cease to pray;
May *England* have a *MONK* until doomes-day.

Amen.

T. G.

Upon the Happy, Safe and miraculous return of our Sacred Soveraign CHARLES II. *to his Scepter, Citie, and Subjects on the* XXIX. *day of* May 1660; *A short, Loyal, and Cordial*

Congratulatory POEM.

WElcome great King of Hearts! We've had all night
E're since we wanted thy resulgent light
Who art our only Sun, plagues, curses, warrs
Oppression, Rapine, Ruine, Faction, Jarrs,
Bonds, bloud, confusion, woe's, calamities,
Gaols, gibbets, axes, plunder, Heresies
Have been the sad, but just effects of those
Black crimes, and bloudy paths, too many chose
Lov'd, and resolv'd to tread: We now do see
At once the want, and worth of Mornarchie.
Our Law, peace, safety, properties and all
Our comforts were eclipsed by the fall
Of glorious CHARLES, yea kill'd nad buried
With him for them and us who lost his head.
But thy miraculous Return doth give
A resurrection to them, for they live
Again by thy reviving influence,
Whose presence quickens them. The sight and sense
Of this choice mercy unto us shall be
Both cords and chains! of faithfulnesse to thee
And love; praise, thanks to our good gracious God,
Who hath destroy'd our Serpents, burn't his Rod.
Thy safe arrival makes a joyful spring,
The Heavens weep for joy to see our King.
Since thou didst rise and guild our Hemisphere
With thy bright beams, no ominous cloud appear.

Those beasts of prey that hunted to have fed
O'th sheep and Shepherd too, are all now fled.
Our day is unto them a dismal night,
Their dark deeds, make them fear, hate, shun the light.
Peace, plenty, gladnesse, triumphs do expresse
And prove our Loyalty, our happinesse:
Men, earth, air, water, fire do all agree
To guard, obey, feast, honour, welcome thee.
Our pangs are gone: The twenty ninth of *May*,
Wee'l therefore call *Englands* happy Birth-day.
Thy people had hard labour, swoonings, cries,
Cares, faintings, fears watred with weeping eyes,
Did burden, rack, afflict them, till they saw
Their Child, and Father (the true spring of Law,
Justice and power) to their longing arms,
Brought and deliver'd without bloud, or harms.
But now they have forgot their Throws, and sing
Being safely brought to bed of a brave King.
Whose vertues are too big for art, prose, verse,
To limn, to hold, or fully to rehearse.
Whose life 's a miracle, whose patience,
Is truly wonderful; whose innocence,
Suffrings, sobriety, desire of peace
His enemies, and comforts did increase.
A King, yet without Subjects, rich, yet poor,
Born to a Throne, yet cast upon the floor,
By Rebels hands who threw their Soveraign down,
To raise themselves and to usurp his Crown.
Forc't into'th Field of war; 'mongst enemies
Abroad, at home, he was; who to surprize
And kill him did pray, plot, fight, pay, combine;
Though by all Laws both humane and divine
They were forbidden those hellish, horrid crimes
Which Christians durst ne'r act in former times.
The weapons which they us'd for their defence
Being only pray'rs, tears, flight, obedience.
Depriv'd he was of Friends, rest, means by those
That profest Loyalty, but were deadly Foes.

His

His guard was dangers, his associates
Want, fear, distresse, dishonour; his estate
Was seized and divided for this end,
T'increase rebellious numbers to defend
Their theft, and sacriledge with Gun, and Sword,
Against their Oaths, our Laws, his right, Gods word.
And which is more, they voted to repeal,
Null and prohibit what God doth reveal
To be his will, Law, and command to all:
(We might nor pay, nor pray, but for his Fall)
'Twas death and treason made by them to do
What Reason, Conscience, Scripture binds us to,
(Thus we may see how wickednesse proceeds
From evil thoughts to words, from words to deeds
Black as the place where all such shall remain
Without repentance in horrors and pain.
Fire-brands, and Rebels being condemn'd to dwell
By a just God in endlesse flames in hell.)
But all these blows did hew, polish, and square
Thee for Gods Temple. Great afflictions are
The road to Heaven, physick, wholesome food,
Which God prescribes, and gives his for their good.
Prosperity, us surfeits, crosses cure;
The potion's bitter, the effect both sweet and sure.
Love, power, mercy have refined thee,
And brought thee out o'th furnace for to be
A praise to God, a blessing to this Land,
Which was consumed by his angry hand.
His dispensations are just, gracious, rare,
No age, or story can with those compare,
Which he hath showred on thy Royal Head,
Since miracles did cease, and go to bed.
On that same day where thou didst first see Light
He did restore thee to thy Throne, and Right.
Armies excluded, Armies brought thee in;
A Rump was guilty of that odious Sin
Thy sad exile; a Loyal Parliament
Did call thee home from thy long banishment.

The

The City fed those flames that did consume
Our peace, the City also did perfume
Their streets with loyall Fires, and put out
The stinking faggots of the new-light Rout.
Petitions mov'd that murder might be done
On our just King; Addresses begg'd his Sonne
Might be restored to this benighted Ile
Which hath been a dark *Egypt* all this while.
Our crimes depriv'd us of our Soveraign,
The sins of Rebels and their frantick Train
Together with the cries of pious men,
Prevail'd with God to give's a King agen.
That King by whom all other Kings do raign,
Did pilot thee over the dangerous Main.
Those envious gusts which two daies hindered
Thy passage to's, in traiterous Lungs were bred.
The Ships, the Sea, the wind that fill'd the sailes
With which, in which, ore which with prosprous gales,
Thou didst then sail, they were the Prayers, Tears
And hearts of pious Subjects, whose great fears,
Sorrows, and dangers are now vanished,
And by thy happy presence banished.
But terrors, anguish, hotly do pursue
And sting that bloudy, painted, faithlesse crew,
Whose consciences, and matchlesse Villanies
Tell them their guilt, and future miseries.
What's got by sin doth seldome long endure:
Justice is sometimes slow, but always sure.
We've seen the spring, the summer, and the fall,
The birth, growth, rise, ruine, and death of all
Their wicked plots; Let's therefore strive to be
Such Subjects, and such Christians, that we
May joyn Allegiance unto Piety,
As Debt, and Duty to his Majesty:
Since fearing God and honouring the King
Will peace and happinesse to *England* bring.
And let none have so much as one good day,
That will not heartily both say, and pray,
God save the KING. Amen.

T. G.